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THE

WORKS

OF THE

REV. THOMAS ZOUCH, D.D. F.L.S.

RECTOR OF SCRAYINGHAM,

AND PREBENDARY OF DURHAM;

With a

Memoir of his Life:

By the

REV. FRANCIS WRANGHAM, M.A. F.R.S.

AND CHAPLAIN TO HIS GRACE THE ARCHBISHOP OF YORK.

IN TWO VOLUMES.

VOL. II.

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1820.

Fuit olim usitatum statuere claris hominibus ex marmore aut ex ære statuas, testes diu futuras magnorum in Remp. meritorum; et simul eorum dicta factaque posteris prodere, ut cùm has imagines intuerentur, animum et mentem ipsâ præstantium hominum cogitatione confirmarent, certarent cum illis probitate et industriâ, neque priùs conquiescerent quàm virtute famam illorum ac gloriam adæquavissent. (Vit. Budæi, Præf.)

Ce commerce, que nous croïons entretenir avec ceux qui ne sont plus, nous inspire naturellement le desir d'en établir un semblable avec la posterité.

(Carpentariana.)

CONTENTS.

VOL. II.

	Page
The Good Schoolmaster (1798)	1
The Life and Character of John Lord Viscount Lonsdale, ...	33
——————— *Dean Sudbury* (1808)	59
——————— *Sir George Wheler,*	99
The Life of Elijah, ...	219
Sketches of Yorkshire Biography, ...	275

APPENDIX.

I.	*Letter inserted in the Gentleman's Magazine, Nov.* 1803	435
II.	*Waltoniana,*	441
III.	*Sidneiana*	442

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THE

GOOD SCHOOLMASTER,

EXEMPLIFIED IN THE CHARACTER OF

The Reverend JOHN CLARKE, M. A.

FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE,
AND SUCCESSIVELY MASTER OF THE SCHOOLS OF SHIPTON,
BEVERLEY, AND WAKEFIELD, IN THE COUNTY OF YORK.

In peace ye shades of our great grandsires rest,
No heavy earth your sacred bones molest:
Eternal spring and rising flowers adorn
The relics of each venerable urn,
Who pious reverence to their tutor paid,
As parents honour'd, and as gods obey'd. *(Dryden's Juvenal.)*

(First printed in 1798.)

THE GOOD SCHOOLMASTER.

JOHN CLARKE, the subject of this Memoir, derived no distinction from the splendor of hereditary descent. Born at Kirby-Misperton, otherwise called Kirby Over-Car, in the North Riding of Yorkshire, May 3, 1706, he discovered in his earliest years the strongest propensities to literature. He was the son of an honest and industrious mechanic, whose extreme anxiety to give him a liberal education deserves every encomium. The rector of his parish *, quick to discern and willing to encourage merit, placed him in the school of Thornton, a village in the neighbourhood, whence he subsequently obtained a small Exhibition to assist him at the University.

Having been thoroughly grounded in the elementary parts of learning, he was removed, first to the school of Wakefield in the West-Riding of Yorkshire, and next to that of Kirkleatham in

* Mr. Peter Dubordieu, a French refugee, educated in Clare-Hall, Cambridge, B. A. 1692; M. A. 1697. He published a Treatise on the 'Thebæan Legion.'

Cleveland. The celebrity of Thomas Clark *, successively master of both those schools, is too well known to be here recorded. To his care the sons of the principal gentry in the county of York were entrusted. From the instructions of this eminent preceptor, young Clarke acquired the most solid advantages; an improved taste, a chastised judgement, and a regulated method of study. He was admitted, in 1723, a sizar of Trinity College, Cambridge; took his first degree in 1726, was elected Fellow of his College, October 1, 1729, and proceeded Master of Arts in 1730.

The annual stipend of a Fellowship was, in those days, much inferior to it's present high value. A young man, who had not to boast of the emoluments of an enlarged patrimony, was under the necessity of forming an immediate intercourse with the world, merely to insure to himself a comfortable subsistence. However grateful to a studious mind the life of an academician might be, he was frequently obliged to abandon the agreeable prospect before him, and adapting himself to the exigencies of society, to become the architect of his own fortune. John Clarke left the University with regret. During his residence

* Formerly of Jesus College, Cambridge, B. A. 1696; M. A. 1700. At his instance a room was built, contiguous to the school at Wakefield, for the reception of books.

there, he had distinguished himself by the propriety of his moral conduct, and his rapid proficiency in classic erudition. He had richly improved the golden opportunity of searching into all the storehouses of ancient learning. Though he possessed not the singular and almost incredible industry of a Castell *, who declared 'that to be an idle day in which he did not employ sixteen or eighteen hours in the pursuit of his biblical studies,' yet his application was truly exemplary. He seems to have had the observation of Horace perpetually before him;

> The youth, who hopes th' Olympic Prize to gain,
> All arts must try, and every toil sustain †. *(Francis.)*

He had repeatedly read the best Latin and Greek authors with a nice and critical discernment. With the incomparable beauties of the three tragedians of Greece he was intimately acquainted. He had indeed attentively examined, and no one

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* Dr. Edmund Castell, Arabic Professor in the University of Cambridge. See the Dedication of his incomparable Lexicon to Charles II. Memoirs of him are given by Mr. Nichols, in his very interesting 'Literary Anecdotes,' IV. 22.

† *Qui studet optatam cursu contingere metam,*
Multa tulit fecitque puer. (Hor.)

knew better how to explain, what they taught

> In chorus or iambic, teachers best
> Of moral prudence, with delight received
> In brief sententious precepts.
>
> *(Milton's P. R. IV. 264.)*

Nor had he neglected the cultivation of his own language, in which he always expressed his ideas in a polished, flowing, and perspicuous stile.

Fully accomplished for the purpose, he undertook the important province of educating youth. His first appointment was at Shipton *, near York, to a school endowed with a yearly stipend of forty pounds. Being now in holy orders, he was presented to the perpetual curacy of Nun-Monkton, the annual income of which did not at that time exceed sixteen pounds. While he remained in this situation, he married Mrs. Meek, a widow lady and mother of three sons and one daughter, the care of whose education devolved upon him. In 1735, the Mayor and Aldermen of Beverley, in the East-Riding of Yorkshire, nominated him to their grammar-school. All his scholars followed him from Shipton to Beverley, and many accompanied him on his subsequent removal.

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* Mrs. Anne Middleton, of the city of York, endowed this school by her will, dated August 24, 1655.

In 1751, he was solicited to accept the mastership of the school at Wakefield, then vacated by the promotion of the Rev. Benjamin Wilson, one of the first Greek scholars of the age, to the vicarage of that town. Of this school it has been remarked, that it is "as famous as any whatsoever in these kingdoms, except those of Westminster, Winchester, and Eaton." It is justly celebrated for the education of BENTLEY * and

* Dr. Richard Bentley, Master of Trinity College, Cambridge, was born in 1661-2, of very creditable parents, at Oulton, in the parish of Rothwell (otherwise Wrothwell) near Wakefield. He was educated under Mr. John Baskerville, who was elected May 1, 1672, Master of the Free Grammar-School founded by Queen Elizabeth at Wakefield. I have visited the house, where he was born: it is a decent dwelling, healthfully situated, having a small estate attached to it, which had been in his name and family for many years. Wherever learning is respected, the name of Bentley will gain applause. Mr. Toup, the father of Greek literature in the eighteenth century, acknowledged that 'he learned more from Dr. Bentley, than from all the critics of all the ages before.'

The reader, who admires the beauties of classical composition, cannot fail of deriving singular pleasure from the perusal of the following lines written by Dr. Bentley. The '*Allocutio ad Sepulcrum*,' and the little Poem addressed to Lord Halifax, who in the early period of his life had been Fellow of Trinity College, Cambridge, are held in high estimation. They are not generally known; and, therefore, I deem no apology necessary for presenting them anew to the public. The Verses on the death of Prince George of Denmark, which will recall to the reader's mind the lines upon Charles I. ascribed to the Marquis of Montrose, are extracted from the *Epicedium Cantabrigiense*, &c. 1708.

AD

AD REGINAM.

ACCIPE communis solatia publica luctûs,
Anna, nec alloquiis dulcibus obde fores.
Namque ut Marlburii percussit nuntius aures,
Dum tibi per Flandras fulminat ense plagas,
Oppetiisse tuæ, Regina, animæque torique
Participem, ac morbo succubuisse gravi:
" Non," ait, " ardentem lacrymis restinguere curam
Nunc opus, aut querulis perdere verba modis.
Pro lacrymis refluant hostili sanguine rivi:
Pro questu reboënt tympana mixta tubis."
Dixit: et attoniti dirâ formidine Galli
Bruxellis trepidæ terga dedêre fugæ;
Objectoque alii tentantes fulmine Martem
De Scaldi in Stygias præcipitantur aquas.

ALLOCUTIO AD SEPULCRUM.

DELUBRA Regnum, prisca Manium domus,
Suprema Britonum Principum palatia,
Horrore dio plena, plena numine;
Laxate claustra, ferreosque liminis
Reserate postes: Georgii Magni sacer
Portatur ad vos lugubri pompâ cinis,
Uxoris Annæ atque Angliæ lacrymis madens.
Eheu! quis hostis Gallus, aut quis impiæ
Romæ tyrannus coccinatus, non tuo
Dolore doleat, Anna, non flenti affleat?
Huic ô quietas intimis penetralibus
Parate sedes; quà (nefas) tot liberûm
Jacent acerbo rapta fato corpora:
Præsertim ubi usque vere perpetuo virens
Cari Gloverni floret urna. Hìc ponite;
Hic pœnè redeat vivus ossibus calor,
Sensuque tacito pulvis ipse gaudeat.

AD

POTTER *, of the learned BINGHAM †, and the

AD NOBILISSIMUM CAROLUM HALIFAXIÆ BARONEM.

CAROLE, si tibi adhuc Collegî cura vetusti,
Quod tamen assiduè nascitur usque novum;
Si placuit nostro nitidus jam pumice Flaccus,
Quodque sibi vates dixerat, usque recens;
Gratia si veteris tibi pectore vivit amici—
Unam fer multis officiosus opem.
Sume, precor, citharam nimiùm nimiùmque tacentem,
Verbaque cum plectro fortia junge gravi:
Effer, age, Heroëm, stellantique insere Olympo;
Dircæusque iterùm nubila tranet olor.
Nos etenim viles, corvi picæque, poëtæ
Vix pennas madidâ (turpe) levamus humo.

RI. BENTLEY, S. T. P. Coll. Sanct. Trin. Magister.

* Dr. John Potter, Archbishop of Canterbury, who died in 1749, was son of Mr. Thomas Potter, a linen-draper at Wakefield.

† Mr. John Bingham, usually called 'the learned Bingham,' the admired author of '*Origines Ecclesiasticæ*,' was born at Wakefield in 1668, and educated at the Grammar-School in that place. Notwithstanding his vast erudition, he did not obtain any considerable preferment in the Church. This is intimated in the inscription designed for his Monument.

VÆ SÆCULO MERITORUM IMMEMORI
ET INGRATO!
CUM QUI PATRIARCHATUM IN ECCLESIÂ
MERUIT,
NON NISI HEADBOURN-WORTHY ET AVANTI IN AGRO HANTON.
PAROCHUS OBIIT,
ANNO { CHRISTI 1723,
ÆTATIS 55.

munificent RADCLIFFE *. He was elected April 8, 1751; the Governors of the school allowing him a yearly income of one hundred and twenty pounds, and subjecting him to the payment of his ushers out of his own purse. Here he found the number of his scholars much increased; nor did he remit the most unwearied attention to his duty.

An endeavour to embalm the memory of a deserving man by a plain and artless delineation of his character will, I trust, never be thought unseasonable. It is not my intention to attempt a portrait of him from an abstracted idea of uncommon excellences. I am eager to speak the language of truth—to describe him as he really was, without partiality or predilection.

With respect to his literary attainments, he was equal to most of his contemporaries. His knowledge was not merely confined to those books, which are usually introduced into our schools. He thoroughly understood the poets, the orators, the historians, the philosophers, and the critics of

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* John Radcliffe, M. D. the founder of the Radcliffe Library at Oxford, was born at Wakefield in 1650. In his answer to a letter written by the noted Obadiah Walker, who endeavoured to withdraw him from the Church of England, he thus expresses himself: "Having been born a Protestant at Wakefield, and sent from thence in that persuasion to Oxford, where during my continuance I had no relish for absurdities, I intend not to change my principles and turn Papist in London."

Greece and Rome. He had explored their writings with accuracy and precision. His philological and grammatical acquirements were the result of painful and rigid researches. The appellation of 'Little Aristophanes *,' for he was small of stature, was given to him from the encomium with which Dr. Bentley honoured him, after a severe examination of his proficiency in the works of that poet. The writer of this Memoir recollects with pleasure the happy flow of expression, with which he interpreted the select Comedies of the Athenian Dramatist. When the divine Odes of Pindar were before him, he seemed to be full of the enthusiastic fervor, which inflamed the Theban Bard. With Demosthenes he was all energy and vehemence. He sweetly moralised with Plato, as if walking along the flowery banks of Ilissus. With Isocrates he conversed, mild and gentle as the dew on the tender grass. With Longinus he assumed the dignity of an en-

---

* Previously to the admission of Mr. Clarke at Trinity College, a page of the Greek Text, with the Scholia, was placed before him. He explained the whole with the utmost perspicuity, elegance, and ease. Dr. Bentley immediately presented him with a valuable edition of the Comedies of Aristophanes; telling him, at the same time, in language peculiar to himself, that 'no scholar in Europe understood them better, *one* person only excepted.'

lightened master of criticism, breathing the very spirit of sublimity.

Among the writers of modern Latinity, he preferred Vida in poetry, and Erasmus in prose. In the Poems of the Bishop of Alba he discovered the original genius of Maro: in the works of Erasmus, whom we may truly denominate 'the Morning Star of Learning,' he saw and admired the native beauties of the Roman Orator.

It was one of his employments, to begin the mornings of the three first days in each week with explaining to his scholars a select portion in the Version of the LXXII, and another in the Greek New Testament. Hence they became familiarised, in their more tender years, to the language of the sacred penmen. Many of them, intended for the Church, in conformity to his advice continued to dedicate a brief portion of every day to the careful perusal of the Scriptures, and the regular use of an interleaved Bible for the insertion of incidental remarks and illustrations. If this plan of study were universally adopted in our public schools, might it not enable the candidates for orders to acquit themselves with superior credit*? But I have digressed from my subject.

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* A most useful work, calculated to promote the religious instruction of youth, has been lately republished by the Bishop of Chester, and dedicated by his Lordship to the Schoolmasters in

When we travel from our homes, vacant intervals of time necessarily occur—at an inn, or at the house of a friend. Conversation is pleasing and instructive: but the hour of retirement will intervene. The excellent person, of whom I now write, eagerly desirous of improvement, and "never less alone than when alone," was always furnished with books fitted for the pocket. These little volumes, the delightful companions of his leisure, afforded him continual employment. He may be said, literally, to have perused them 'by day and by night.' Hence he retained an intimate and habitual knowledge of the best writers. And this method he strongly recommended to his pupils, whom on their departure from school, he usually presented with an Elzevir, or some similar edition of a favourite classic. Let not this be thought too trifling a circumstance to be noticed. Mr. Dodwell, one of our most learned

---

in his diocese: I mean, Alexander Nowell's Lesser Catechism. '*Christianæ Pietatis prima Institutio. Ad Usum Scholarum Latinè scripta. Editio nova Annotatiunculis aucta.*' Oxonii, 1795. [It has recently gone through another edition.]

It is required of the scholars, who succeed to the exhibitions founded by Lady Elizabeth Hastings, that from their first admission at Queen's College, Oxford, they shall spend one hour every morning in the study of the Holy Scriptures, and write their own explications of such particular places and passages of Holy Scripture, as their tutors may think proper to appoint, and which they are directed to call for at proper times.

writers, adopted this system. "For this end he carried with him, in his journeys, the Hebrew Bible in four volumes, the Greek New Testament, and the Common Prayer accordingly. For the same purpose he had Thomas à Kempis, St. Augustine's Meditations, and other books of the like nature and size."

The predominancy of pride tends peculiarly to corrupt the human heart. It is, indeed, incompatible with the Christian character. Mr. John Clarke was the sweet exemplar of humility and condescension. When occasionally he held an interview with one of inferior condition in life, they conversed with each other like good Mr. Hooker and his parish clerk, "who never talked together but with their hats on, or their hats off, both at the same time." He accommodated himself with equal affability and kindness to all. Whatever inequality of rank might subsist among his scholars, he observed no other discrimination than that which was adjusted by the rule of a most impartial equity. The modest and diligent young man ever experienced his fostering favour. And so gentle withal was his disposition, as to render the path of science smooth and easy, even to those who were less attentive. But if unfortunately the exertion of magisterial authority became necessary, as the expanse of the ocean does not always remain unruffled, he assumed the aweful dignity of a superior determined to restrain

petulance and to punish delinquency *. In his severity, however, at all times was mingled that glow of endearing affection, with which the parent anxiously consults the welfare of his child.

His zeal for the promotion of elegant literature induced him to embrace every opportunity of enriching the schools of Beverley and Wakefield with a valuable collection of books. The

* The severity formerly exercised in many of our public schools was, probably, necessary to enforce salutary discipline, to check thoughtless levity, and to chastise stubborn laziness. It will not displease the reader to know the reasons, which induced the celebrated ROGER ASCHAM to compose his Treatise on Education. This elaborate work of the Latin Secretary and Tutor for the Greek tongue to Queen Elizabeth (published about three years after his death by his wife Margaret, who dedicates it to Sir William Cecil, principal Secretary of State) was first undertaken on occasion of some discourse which happened at the Secretary's table, in his apartment at Windsor, when the Court was retired thither at the time of a great plague in London, in 1563. Sir William telling the company, 'he had heard that divers scholars of Eton had run away that morning from the school for fear of beating,' it produced their different sentiments, "Whether mildness or severity had the best effect in the scholastic education of youth?" Mr. Ascham inclined, as Cecil had done, to the milder course; and used such arguments, that Sir Richard Sackville, Treasurer of the Exchequer (then present) afterward prevailed upon him to draw his thoughts out upon the teaching and training of youth into a regular Treatise, for the use, among others, of his grandson Master Robert Sackville.

(Catalogue of Pamphlets in the Harleian Library, p. 221.)

libraries in each of those schools were furnished, through his means, with volumes more precious than the gems of India; the best editions of the Greek and Latin classics, and the works of modern critics, historians, and poets. For this instance of benevolent and judicious care, the Corporation of Beverley expressed their sentiments of grateful remembrance, by causing a marble tablet to be erected with the following inscription:

VIRO REVERENDO
JOHANNI CLARKE, A. M.
QUÒD HANC BIBLIOTHECAM,
AD QUAM PENÈ INANEM ACCESSERAT,
LIBRIS
QUICUNQUE IN POLITIORE HUMANITATE
HABENTUR PRÆCIPUI
CONSILIO—CURÀ—AUCTORITATE SUA PARATIS
PER QUINDECIM ANNOS,
QUIBUS INSIGNI CUM DOCTRINÆ ET DILIGENTIÆ
LAUDE
HUIC SCHOLÆ PRÆFUIT,
MUNERE DECEDENS ANNO MDCCLI
IN USUM SCHOLÆ PUBLICUM
INSTRUCTAM RELIQUIT
PRÆTOR ATQUE SENATUS BEVERLACENSIS
PONI CURAVERUNT.

If any part of his professional character was objectionable, it was the scrupulous exactness, which he observed in revising and correcting the

exercises of his pupils*. A perfect judge of fine writing, I had almost said a hypercritic, he assigned to that employment a much larger allotment of time than seemed to be consistent with his other engagements. He scrutinised every word, and even weighed every syllable, with a diligence which was not, perhaps, always necessary. He was exquisitely nice in the choice of his language, even in the daily task of writing letters on the topics of common life; and the elegance and correctness, with which they were penned, cost him more labour than can be thought requisite for the despatch of the ordinary business of the world. It may be deemed almost a misfortune to possess such a delicate refinement of taste, as approximates to fastidiousness.

From the temper and disposition of a pedant he was entirely removed. No supercilious frown contracted his brow; words of contemptuous insolence, or of petulant censure, never flowed from his lips. No affectation of superior learning, no bold confidence of dogmatical assertion, debased his demeanour.

Such was his native distrust of himself, that in public company he seldom ventured to declare his sentiments upon subjects, which were per-

* This paragraph excited the animadversion of a respectable critical Journal, the Monthly Review.

fectly familiar to his mind: but, in private conversation with two or three select friends, he communicated his knowledge with the most ingenuous freedom. He was equally ready both to give, and to receive, instruction. With the scholar described by Chaucer,

> Sounding in morall virtue was his speech,
> And gladly would he learne, and gladly teach.

It has been suggested, that he published no specimens of his own composition. For this omission, if it should be deemed a defect, various reasons might be alleged. But it is sufficient to observe, that he forgot not the department, in which Providence had fixed him. The arduous task of instructing youth, his allotted portion in life, engrossed his entire attention. I have however some cause to think, that if he had been fortunate enough to have obtained an exemption from the labours of his occupation by a comfortable provision, and indulged in the decline of life with a sound body and the free enjoyment of his mental faculties, he would have enriched the literary world with a work, which would not have disgraced the fame of the accomplished scholar.

Of the excellency of our civil and ecclesiastical constitution he justly entertained the most respectful sentiments: and these he studiously endeavoured to inculcate into his scholars. No one

loved his country with a more cordial affection. Every event, which tended to promote it's prosperity, filled him with an exultation almost enthusiastic; whilst any disastrous accident sunk his mind into dejection. If he had lived to see the romantic plans of those men, who under the specious idea of reform are vainly ambitious to excite discontent amidst a happy people, how serious would have been his indignation! One virtuous effort to amend the *morals* of society would have availed with him more than ten thousand airy schemes of *political* innovation.

His religious character I contemplate with the sincerest pleasure. Deeply affected with the momentous truths of Revelation himself, he had no wish nearer to his heart, than that of impressing a due sense of them upon the minds of others. A lovely pattern of Christian faith and Christian practice, he exhibited in his life and conversation the vital energy of inward religion; and uniformly displayed that charming simplicity of manners, which so strongly characterised the great Doctor of the Jewish Law, dignified by our Divine Master with the title of *an Israelite indeed, in whom there was no guile*—a title, infinitely surpassing all the distinctions of earthly grandeur!

And though, from his natural diffidence, he could seldom persuade himself to preach before a crowded audience, he was always ready to assist a

brother-clergyman in the neighbouring villages. Once, however, he conquered his timidity. The Rev. Thomas Mease, who had for upward of fifty years regularly attended the service of St. John's Church, Beverley (usually called the Minster) in a diligent performance of his duty, which was preaching twice on Sundays and once on Wednesdays, died at the advanced age of eighty. Mr. Clarke, thinking it a disgrace that the remains of so venerable a person should be carried to the grave unnoticed, delivered upon that occasion an excellent and appropriate discourse.

The institution of youth, in this country, is generally consigned to the clergy. Those of them, who from the earliest period of their lives have devoted themselves to this momentous function, are surely entitled to a grateful return for their labours. Yet have we not reason to regret, that they are frequently left unrewarded? Detached from the bustle and glitter of the world, they know not the windings of that crooked path, which often leads to promotion. But this is not invariably the case. The merit of a Gilpin * has been distinguished by the bene-

* The reader, who has a relish for the beauties of nature, will be highly gratified with Mr. Gilpin's 'Forest Scenery;' 'Scotch Tour,' &c. His 'Lectures on the Church-Catechism,' and his 'Exposition of the New Testament,' are entitled to every encomium. He was presented to a prebend of Salisbury, in 1783, by Bishop Barrington.

licence of an eminent prelate. An unsolicited preferment, bestowed by the same prelate upon a gentleman in his diocese, who for the space of forty years had sustained the character of a Good Schoolmaster, demands our warmest applause. Such instances are, indeed, too rare; but, when they do occur, they fill the mind with genuine satisfaction.

Mr. Clarke was induced to expect a presentation from a person, who possessed considerable patronage in a distant county. A vacancy occurred, and a prior engagement was pleaded. A second, a third vacancy followed. Still the promised boon did not arrive. At one time several of the Nobility, with some Members of Parliament, solicited for him preferment from the Duke of Newcastle, then Prime Minister. His Grace, however, resisted the application, urging the hackneyed objection, that 'to comply with their request would be to deprive the public of a Good Schoolmaster.' He was at length presented by Mr. Jolliffe, formerly one of his scholars, who had married Miss Meek, the daughter of Mrs. Clarke, to a small vicarage in Essex. But his imbecility, both of mind and body, incapacitated him from receiving institution. The living was held for his benefit by the Rev. Robert Ingram, the present incumbent, who had been educated under him. This clergyman, in the privacy of a country-village, devotes his whole time to the

study of the Sacred Writings, and particularly of the prophetic parts. The Remarks, which he has published on several passages of the Apocalypse, deserve to be more known. But little encouragement is given to pursuits of this kind, though of infinite consequence to religion when conducted with sobriety and discretion.

A considerable income annually accrued to our amiable preceptor from the uniformly-flourishing state of his school: yet various causes conspired to preclude him from even a moderate acquisition of wealth. He was temperate indeed in his desires, and free from excess in his mode of living; but, upon all occasions, he was beneficent and generous. Having imbibed the very spirit of integrity, he entertained no distrust of the good faith of others: and thus, unskilled in the lessons of secular prudence, he incurred great pecuniary losses. One day examining the state of his finances, he found it so ill according with his expectations, that he burst into tears; agitated no doubt with the dismal apprehensions of distress in that condition of wretchedness, to which he might possibly be reduced by the pressure of age or of disease.

A wise and good man, when he arrives at a certain period of life, conscious of having performed the duties of his station with credit to himself and advantage to his fellow-creatures, cheerfully retires from public bustle, and in the

shade of privacy makes a pause, as it were, before his departure from this world;

> His anxious day to husband near the close,
> And keep life's flame from wasting by repose.

Thus, to proceed in the language of the Poet, he prepares himself

> ..... to meet his latter end,
> Angels around befriending virtue's friend;
> Sinks to the grave with unperceived decay,
> While resignation gently slopes the way:
> And all his prospects brightening to the last,
> His heaven commences, ere the world be past.

This envied portion of human felicity was not granted to Mr. Clarke. The evening of his day was overcast with the dark clouds of despondency and mental depression.

An uninterrupted application to the duties of his office had impaired his health; and his constitution, naturally tender, discovered symptoms of decay in 1758. An unfortunate incident accelerated the approach of accumulated indisposition. He was desired by a sick clergyman to undertake the care of his church at Rothwell, near Wakefield. As the frost was severe, he thought it safer to walk, than to ride. Overheated, he entered a damp church, and put on a damp surplice. His perspiration, in consequence, sustained so severe a check, that the next morn-

ing he was seized with an alarming stroke of an apoplexy, from which he never perfectly recovered. In the beginning of 1759 he suffered a second attack, which rendered him unable to pay any attention to his scholars. When he found himself under the necessity of relinquishing his employment, the Governors of the school generously presented him with an unsolicited and seasonable benefaction of fifty guineas.

A picture still more unpleasing now obtrudes itself upon our view. His mental powers were nearly worn out by continual exercise; the frame of his body became shattered and debilitated; the exertions of reason were paralysed; the memory surrendered it's ample stock of sprightly ideas—the fire of genius went out! Surely so forlorn a state must excite sentiments of compassion. How humiliating this to the pride of Science, and the parade of Learning! In a letter written to me by the apothecary who attended him, his situation is described to have been so melancholy, that I cannot read the narrative but with anguish of heart.

Yet, to gild this scene of sorrow, some faint gleams of brightness were observed occasionally to burst forth. In his short intervals of convalescence, he amused himself with reading the works of Greek authors, and particularly the Moral Characters of Theophrastus. Though the impressions of the preceding moment almost

instantaneously faded away, the events of more remote days, the discussions of criticism, and the refinements of philological disquisition presented themselves at those intervals to his mind. This is no uncommon phenomenon in the history of human life.

After the resignation of his school he removed from Wakefield to Tadcaster, where he resided two years. Thence he went to York, and was afterward received into the house of his brother Mr. Francis Clarke at Scarborough, where he died; having survived his wife, by whom he had no issue, about eleven months. He was buried in the Church of Kirby-Misperton, the place of his nativity, February 11, 1761.

Several of his scholars *, desirous of paying a

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* The List of them, as subjoined to the Resolutions unanimously adopted at Wakefield, August 29, 1793, at a Meeting summoned by advertisement to consult about some mode of commemorating "their late worthy Master," will prove that he was as largely concerned, as his own preceptor (the Rev. Thomas Clark) had been, in educating 'the sons of the principal gentry in the county of York,' as well as those of other counties and countries.

GENTLEMEN educated at SHIPTON, BEVERLEY, or WAKEFIELD SCHOOLS.

Acklom, Jonathan, Esq. Wiseton near Bawtry.
Ambler, Charles.

Amcotts,

tribute to his memory, caused an elegant mon

Amcotts, Wharton, Esq. Kettlethorpe, Lincolnshire.
Appleton, Teavil, Esq. Beverley.
Barker, Henry, Esq. Six Clerks' Office.
Barker, Thomas, Esq. Chapel Town near Leeds.
Becher, Rev. William, Southwell, Notts.
Bell, Ralph, Esq. Thirsk.
Bethell, William, Esq. Rise near Beverley.
Birch, T. Esq. Fulham near London.
Birch, Rev. James, Wishford near Salisbury.
Blayds, ——, Esq. Hull.
Blanchard, Dr. William, London.
Bowman, Rev. Thomas, Beverley.
Bradshaw, James, Esq. Darcy Lever near Manchester.
Broadley, Robert, Esq. Hull.
Brooksbank, Mr. J. Wakefield.
Buck, Samuel, Esq. Leeds.
Buckley, Capt. Scriven near Knaresborough.
Bucktrout, Mr. Jer. Wakefield.
Burton, Robert, Esq. Lincoln.
Burton, Thomas, Esq. Norwich.
Burton, Leonard, Esq. Ringstead near Thrapston.
Burton, Lieut. Col., ditto.
Burton, William, Esq. Somerby near Horncastle.
Butler, ——, Ireland.
Cant, Rev. ——, Leicestershire.
Cartwright, Charles, Esq. Marnham near Tuxford.
Cartwright, Rev. Edmund, Doncaster.
Cayley, Sir George, Bart. Brompton near Scarborough.
Cayley, George, Esq. ditto.
Cheetham, Thomas, Esq. Exchequer.
Collins, James, Esq. Knaresborough.
Coltman, Thomas, Esq. Hagnaby near Spilsby.
Constable, Marmaduke, Beverley.
Constable, Rev. Archdeacon, Sigglesthorne.

Cool

ment to be erected in that church (executed

Cooke, George, Esq. Streethorpe near Doncaster.
Cotterell.
Courtney, John, Esq. Beverley.
Cracroft, John, Esq. Hackthorn near Lincoln.
Cradock, Sheldon, Esq. Hartforth near Barnard Castle.
Dade, Rev. Thomas, Burton Agnes, Yorkshire.
Darley, H. Brewster, Esq. Aldby near York.
Disney, Dr. John, Sloane Street, Knightsbridge.
Edmonds, F. Esq. Worsborough near Barnsley.
Favel, Rev. Charles, Brington near Huntingdon.
Fenton.
Field, Joseph, Esq. Heaton near Barnsley.
Foord, Rev. Dr. Barnard, Beverley.
Fowler, John, Esq. Ketsby near Horncastle.
Gee, Rev. Richard, Beverley.
Gibson, Rev. Joshua, near Gainsborough.
Gill, Rev. William, Sherborne, Yorkshire.
Goodricke, Rev. Henry, York.
Goundrell, George.
Greame, Robert, Esq. Sewerby near Bridlington.
Green, William, Esq. near Wakefield.
Green.
Hammersley, ——, Esq. Banker, London.
Harrison, Rev. ——, Escrick near York.
Heald, Richard, Esq. Horncastle.
Hepworth, Rev. John, Graffham near Huntingdon.
Hewit, Rev. near Richmond.
Hudson, Rev. ——, Scarborough.
Ingram, F. Esq. Wakefield.
Kenyon, Sheffield.
Langton, Bennet, Esq.
Lonsdale, Rev. J., New Miller Dam near Wakefield.
Lumley, Rev. Thomas, Dalby near Malton.
Mackenzie, Robert, Esq.

Maddison,

by Messrs. King, statuaries, Bath, at an expense

Maddison, Lieut. Col., Stainton near Raisin, Lincolnshire.
Maister, Henry, Esq. Hull.
Marwood, William, Esq. Busby near Stokesley.
Middleton, Rt. Hon. Henry, Lord, Wollaton, Notts.
Molyneux, Sir Francis, Bart. Wellow near Ollerton.
Naylor, Mr. Wakefield.
Nevile, George, Esq. Thorney, Notts.
Newby, near Skipton, Craven.
Norton, Hon. Fletcher.
North.
Otley, Drury, Esq.
Otley, William, Esq. Cambridge.
Parkinson, Mr. Hetton near Skipton.
Peareth, William, Esq. Newcastle.
Pindar, Rev. Dr., Kentbury near Newbury, Berks.
Pocklington, R. Esq. Winthorpe near Newark.
Pocklington, J. Esq. Muskham near ditto
Preston, Rev. J., Askham near York.
Pymont, Mr., Lofthouse near Wakefield.
Redfearn, Sheffield.
Rickaby, J. Esq. Bridlington Quay.
Ridghill, Rev. J., Welburn near Lincoln.
Robinson, Rev. H., Beverley.
Robinson, Mr., Wakefield.
Rolfe, Edmund, Esq. Heecham near Lynn.
Roundell, Rev. W., Marton near Skipton.
Rudd, Rev. ——, Bedale, Yorkshire.
Sayle, Benjamin, Wentbridge.
St. Quintin, Sir William, Bart. Scampston near Malton.
Seymour, Rev. ——, near Richmond.
Shepherd, Rev. Archdeacon, Duke Street, Westminster.
Shepherd, Rev. Henry, Beverley.
Sketchley, Samuel, Esq. Newark.
Slater, R. Esq. Chesterfield.

Slingsby

of fifty-five guineas) on which are engraven the following lines :

Slingsby, Sir Thomas, Scriven near Knaresborough.
Smith, Francis, Esq. New Buildings.
Snaith, Rev. ——, Patrington near Hull.
Spencer, Rev. T., Trin. Coll. Cambridge.
Squire, ——, Esq. Islip near Thrapston.
Stagg, Mr., Richmond.
Standish, Sir Frank, Duxbury, Lancashire.
Staveley, General Miles.
Stevens, Rev. ——, Trinity College, Cambridge.
Strangeways, ——, Esq. York.
Strickland, Sir George, Bart. Boynton near Bridlington.
Swire, Dr. Samuel, Melsonby near Otley.
Swire, Mr. John, Hallifax.
Sykes, Joseph, Esq. Hull.
Thompson, Rev. Thomas.
Thomson, Hon. Sir Alex., Chief Baron of the Exchequer.
Thorold, H. Esq., Lincoln.
Tomline, Marmaduke, Esq. Riby Grove, near Caistor.
Tomlinson, Rev. W. Waltham near Grimsby.
Trollope, W. Esq., Six Clerks' Office.
Trollope, Rev. Antony, near Buntingford, Herts.
Tucker, Samuel, Esq. Moorgate near Rotherham.
Turbut, ——, Esq. near Doncaster.
Vavasour, ——, Esq. Heath near Wakefield.
Uvedale, Rev. Ambrose, Suffolk.
Walker, Mr. Wakefield.
Walls, Rev. Edward, Spilsby, Lincolnshire.
Wallis, Dr. College of Physicians, London.
Wastell, Henry, Esq. London.
Webster, Rev. Thomas, Hull.
Weighton, near Selby, Yorkshire.
Wells, Rev. Dr. Willingham near Gainsborough.
Wilkinson, Rev. James, Sheffield.

Williamson,

NEAR THIS PLACE ARE DEPOSITED THE REMAINS OF
THE REV. JOHN CLARKE, M. A.
FORMERLY FELLOW OF
TRINITY COLLEGE IN THE UNIVERSITY OF CAMBRIDGE,
AND SUCCESSIVELY MASTER
OF THE FREE GRAMMAR SCHOOLS OF
SHIPTON, BEVERLEY, AND WAKEFIELD IN THIS COUNTY.
HE WAS BORN IN THIS VILLAGE, MAY iii. 1706.
AND DIED FEBRUARY viii. 1761.

TO AN ACCURATE AND EXTENSIVE KNOWLEDGE OF
CLASSIC LITERATURE,
HE JOINED A CORRECT JUDGEMENT,
A REFINED AND ELEGANT TASTE.
THE MILDNESS AND UNAFFECTED HUMILITY
OF HIS DISPOSITION,
THE GUILELESS SIMPLICITY OF HIS LIFE AND MANNERS,
HIS DIFFIDENCE AND GENUINE MODESTY
ENDEARED HIM TO HIS PUPILS:
WHILST A FAITHFUL ATTENTION TO
THEIR IMPROVEMENT IN LEARNING
COMMANDED THEIR ESTEEM AND VENERATION.
THEY HAVE CAUSED THIS MONUMENT TO BE ERECTED,
AS A TESTIMONY OF THEIR
AFFECTION.

A plain marble tablet, executed at York, is also placed in each of the schools over which he presided, with the subjoined inscription, varying

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Williamson, T. Esq. Welton near Hull.
Williamson, W. Esq. Hull.
Willoughby, Rev. Henry, Guiseley.
Wilsford, Richard, Esq. Pontefract.
Wilson, Rev. Henry, Haversham near Kendal.
Wilson, Joshua, Esq. Pontefract.
Wilson, Daniel, Esq. Dalham Tower, Westmorland.
Wood, Loftus near Wakefield.
Wright, Rev. —— Bewick near Ferrybridge.
Zouch, Rev. T. Wycliffe near Greta Bridge, Yorkshire.

in some inconsiderable passages from the one originally proposed *.

M. S.
JOANNIS CLARKE, A. M.
QUI
HUIC SCHOLÆ PRÆPOSITUS
SUMMA CUM OMNIUM LAUDE AC PREDICATIONE
JUVENTUTIS INSTITUENDÆ PROVINCIAM ADORNAVIT:
INTIMA LATINARUM ET GRÆCARUM LITERARUM
COGNITIONE INSTRUCTUS,
IN OPTIMIS UTRIUSQUE LINGUÆ SCRIPTORIBUS EXPLICANDIS
ET ILLUSTRANDIS DILUCIDUS, SOLERS, PERSPICAX:
MULTIPLICI SCIENTIA,
JUDICII SUBTILITATE,
ET INGENII ELEGANTIA PERPOLITA
UBERRIME LOCUPLETATUS.
MORES HUMANITATE ADEO TEMPERAVIT,
UT DISCIPULOS SUOS, IN GLORIÆ SPEM EDUCATOS,
INCREDIBILI QUADAM FACILITATE AD DOCTRINAM ALLICERET,
INDUSTRIAM EXCITARET ATQUE ACUERET.
HINC FREQUENTISSIMAM ADOLESCENTIUM CORONAM
SIBI CONCILIAVIT ET DEVINXIT,
QUI EUM QUASI PATREM BENIGNUM ATQUE DILECTISSIMUM
ENIXE AMARUNT ET COLUERUNT.
EX VULTU MODESTO, OBTUTUQUE SUAVI ET PLACIDO
ANIMI CANDOREM LUBENTISSIME CONJICERES:
ERAT ENIM, SI QUIS ALIUS,
INCULPABILI VITÆ INTEGRITATE ORNATISSIMUS;
IMMO PERPULCRUM PRIMÆVÆ INNOCENTIÆ EXEMPLUM.
PIGET EHEU! REFERRE QUAM VIRUM HUNC
OPTIME DE REPUBLICA MERITUM
INGRATA ÆTAS NEGLEXERIT,
ÆRUMNIS CONFECTUM, SINE HONORE, SINE PRÆMIO
PAUPERTATE ET INOPIA TANTUM NON OPPRESSUM VIDERIT.
NATUS IN VILLA DE KIRBY MISPERTON,
IN COMITATU EBORACENSI,
iii MAII, A. D. 1706,
IN EADEM VILLA HUMATUS EST
xi FEBRUARII, A. D. 1761.

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* They were both drawn up by Dr. Zouch, who received the Thanks of the Meeting above-mentioned for his "elegant and pathetic composition."

OF THE

LIFE AND CHARACTER

OF

JOHN LORD VISCOUNT LONSDALE.

LIFE AND CHARACTER, &c.

THE stock of historical knowledge has been of ate years considerably augmented, by learned and ngenious men, from sources of private informa- ion. They have carefully selected many in- eresting particulars from the letters and authentic ocuments of several distinguished individuals, hose characters and eminent services are deeply nterwoven with the political history of this ountry. Of the importance of such materials, o enable us to form a just and accurate estimate f great events and of their causes, no doubt can e entertained.

When we consider how extremely difficult it s to trace the occurrences of the day to their real rigin, and how few are properly qualified to ransmit to posterity any other narrative of them han what regards the chronological order in hich they passed; we shall not be inclined o depreciate the labours of those who have re- orded the transactions of their own times, specially if we are convinced of the correctness,

fidelity, and truth with which they are related. Such authorities will tend to remove much of that scepticism, which not unfrequently prevails on many historical facts, and for which there is too often abundant reason.

Sir John Lowther, Baronet, afterward created Viscount Lonsdale, was born in 1655, at Hackthorp-Hall in the parish of Lowther, in the county of Westmoreland, and was the thirty-first knight of his family in an almost direct line. From many letters and papers now extant, he appears to have been intimately connected with all those illustrious persons, through whose virtuous exertions the Revolution was happily accomplished.

His mother died, when he was not above six years old; and the premature death of his father soon afterward placed him entirely under the care of his grandfather, Sir John Lowther of Lowther, who sent him to a public school at Kendal, where he remained only one year. He was subsequently removed to the school at Sedbergh, in the West-Riding of Yorkshire; and before he had attained the age of fifteen years was admitted of Queen's College, Oxford, whence, after a short stay of a year and a half, he was sent to travel. But his continental tour extended no farther than to the city of Angers on the Loire, the whole time of his being abroad not exceeding eighteen months, twelve of which were spent at Sens. He has candidly acknow-

ledged that, although his education was such as to enable him to imbibe a taste of every thing that youth should know, he lost, for want of due care, almost all the advantages which he might have derived from it. He had acquired a more than ordinary knowledge of the Latin and Greek languages; and his grandfather was so much beyond measure exalted with the idea of his superior talents and abilities, that he introduced him into the world at too early a period. "The rudiments of school-learning were," he says, "planted, but not rooted;" while the indulgence of his academical tutor caused him to forget what he had laboured to attain in the preceding part of his life. His own good sense suggested to him that, if a parent send his son to the university to be educated as a gentleman, he should by all means engage a governor to attend him, who should be so much of a scholar as to improve his school-learning, yet so complacent and polished in his manners, that his pupil might respect and love him and delight in his company. For instructions are no longer profitable, than when they are accompanied with an esteem for him that instils them. The want of such a governor was considered, by Mr. Lowther, as the error of his education: for having been sent alone to Oxford, and also to France, his time was utterly lost. Such is the account, which he gives of himself. His own ingenuous

modesty might probably induce him to form a less favourable opinion of his proficiency in learning, than it deserved.

He had frequent occasions of regretting how very defective this nation was in the education of gentlemen. He remarked, that there was sufficient provision for those who devoted themselves to the study of divinity, physic, and the civil law at the universities; but, that the education of gentlemen was a thing so foreign to the notions, birth, and pursuits of those men, and the discipline with regard to them so loose, that for a very long time it has very manifestly been the ruin of all those young persons, who are easily susceptible of bad impressions; while the naturally good and virtuous are instructed in nothing but a little useless sophistry, an awkward garb and habit which requires a long time to unlearn, and which nothing less than two or three years' travel is able to remove. He adds: "To that negligence are we grown, that it is not so much as thought of to educate any in qualifications for foreign ministry or embassy, so that in reality we are the scorn and contempt of all the courts of Europe; having scarcely any body that understands any thing relating to our own, or the common interest of princes: insomuch, that at this time the King is obliged to employ the Chaplain of the late Envoy in Sweden, and one taken for charity from a tavern-bar in Germay In.

Denmark, I think he hath none, nor in Italy, nor Switzerland, unless a French refugee *."

On the demise of his grandfather, in 1675, Mr. Lowther was elected one of the knights for the county of Westmoreland, and continued it's representative in parliament as long as he remained a commoner. The distinguished loyalty of his ancestors, and their constant affection toward the Protestant religion, operated on his virtuous mind as powerful incentives to emulate their examples. He uniformly declared himself an advocate for the test and corporation-acts. He was convinced, that an abrogation of those laws would effectually produce all the horrors of anarchy and confusion. Hence we find him opposing, from the best motives, the designs of James Duke of York. When the heir apparent of the crown of England openly avowed himself a Papist, and had given the most unequivocal marks of his detestation of the established religion of his country, nothing could be more gloomy than the prospect of his ensuing reign. Hence the plan for excluding him from the throne commenced so early as in the year 1668. It was revived in 1673; but the bill for his total exclusion was not brought into the House of Commons until the fifteenth day of May, 1679. When it was read the second time, it passed the

* In 1696. (MS. in possession of the present Earl of Lonsdale.)

house, by a majority of two hundred and seven to one hundred and twenty-eight. It was not finally agreed to, until the eleventh day of November, 1680, when it was carried into the house of Peers by Lord Russel. It was no sooner received by the Lords, than the members, who attended Lord Russel, expressed their joy by loud shouts. The Lords rejected the bill by a majority of thirty.

On this occasion, and indeed on every occasion that required his attention to the public good, Sir John Lowther distinguished himself by his superior abilities and disinterested integrity. He never desisted from exerting his best endeavours to ward off the imminent and alarming dangers, which arose from the influence of popish counsels.

As long as his health allowed him, he constantly attended his duty in parliament; and his name frequently occurs in the different committees, to which matters of great public and private concern were referred. He is represented as a person particularly eminent for the excellence of his understanding, and the soundness of his judgement; of inimitable grace in speaking, and of great weight and authority with all those who heard him.

During the reign of James II., his mind was agitated with perpetual anxiety and terror at the precipitate measures which were then adopted.

In this emergency, he rigidly adhered to a maxim, which he had laid down to himself as sacred and inviolable: that "*he, who builds his greatness and his fortune by flattering and serving a prince in his vices or designs of tyranny, is a traitor to God, to his prince, and to his country, and ought to be treated as such.*" Though, at the commencement of this reign, he was strongly inclined to place an almost unlimited confidence in the promises of the King, the conduct of that infatuated monarch became every day more offensive to his Protestant subjects. To an ingenuous mind, no sensation of grief can be equally poignant with that, which results from the necessity of resisting the authority of the supreme magistrate. But when that authority prescribes to itself no limits, when it attempts to subvert the laws and destroy the constitution of the state, the relation betwixt the prince and the subject is obviously dissolved: and this was now the case. In vain did James assure his Parliament, that 'he would always defend and support the Church of England; and that he would preserve the government, both in church and state, as it was by law established.' This promise, solemnly made, was almost immediately broken. So loose were the maxims of morality, which directed the conduct of this unhappy prince!

The Duke of Monmouth's rebellion was scarcely extinguished, when the King hesitated not to

acknowledge his violation of the laws of the land: an offence, which he dared to vindicate under the specious pretext of exercising a dispensing power. "Let no man," said he, in his speech to both Houses of Parliament, "take exception, that there are some officers in the army not qualified, according to the late tests, for their employments. The gentlemen, I must tell you, are most of them well known to me; and, having formerly served with me on several occasions, and always approved the loyalty of their principles by their practice, I think fit to be employed under me. And I will deal plainly with you, that having had the benefit of their service in such time of need and danger, I will neither expose them to disgrace, nor myself to want of them, if there should be another rebellion to make them necessary for me *."

When no hopes remained of a change of behaviour in the King and his Council, in the midst of the fears which arose from the united efforts of popery and tyranny, Sir John Lowther was one of those great and good men, to whom we owe the preservation of our religion, and of every thing dear and valuable to us. He joined with them in soliciting the assistance of William, and inviting him into England; and was a member of that Convention, in which the crown was settled

* Journals of the House of Commons, IX. 756.

on the Prince and Princess of Orange. He had previously secured the city of Carlisle, and influenced the two counties of Westmoreland and Cumberland to declare themselves in favour of the Prince.

On the accession of King William, he was immediately appointed a Privy Councillor, and Vice-Chamberlain of his Majesty's Household.

In 1689, he was made Lord Lieutenant of the counties of Westmoreland and Cumberland.

In 1690, he was First Commissioner of the Treasury. Of the nature of this office, of the difficulties attending it, and of the contracted system of political economy which prevailed in his time, he thus writes: "Amongst employments in this nation, the Treasury, though one of the most honourable, yet is undoubtedly the most dangerous and uneasy: since it hath been, ever since I knew parliaments, a maxim to supply the crown narrowly, lest it should be enabled to support itself without them; whereby grievances would grow, and no means of redressing them, and liberty and property would be in danger. It is plain, that this way and rule of policy may indeed keep the state alive, and preserve to every man his own; and so life may drawl on in a kind of sleeping ease: but all that vigour and noble virtue, that tends to the glory and aggrandisement of a nation, is stifled and kept down by it, and effectually it hath been so with us for a long

time. So far have kings been from being able to build cities, as private men among the Romans and as great princes have sometimes done, for the the good of their country and perpetuating their memory, that ours can scarcely repair their palaces. King James could but get one room built; King Charles I. nothing: King Charles II. with all the violent passion he had for building, got the alterations at Windsor finished, and yet most if not all the money came from Ireland. King James II. made some alterations in Whitehall; and King William and Queen Mary repented they ever undertook Hampton Court, and at last were forced to leave it in a miserable condition, not half finished *."

In 1694 the return of a disorder, to which he was subject, compelled him to decline his attendance upon parliament for some time. He therefore retired to his seat at Lowther, where he enjoyed that happy solitude, which he called "his dearest companion and entertainment." He took great pleasure in adorning his magnificent house with paintings of the most eminent artists, and indulged his taste for rural elegance in improving the aspect of the whole country, in embellishing and enriching it's noble scenery by extensive plantations which he formed and nurtured with the tenderest care. Relieved from the toils and

* Manuscript.

fatigues of public engagements, he experienced a never-failing source of gratification in the recreation of a garden. Upon this subject, he thus expresses his sentiments in an address to his son:

"Gardens have charms indeed, that to me exceed all the pleasures of life. It was a garden, that was the earthly paradise of our first parents in the state of innocence. It was in a garden that Epicurus taught his philosophy, who is said to have understood true pleasure the best of any man. But to enlarge on this subject would seem rather poetical and romantic, than suitable to the subject I am treating of. Suffice it to say, that when you grow into years, when you begin to exercise the mind more than the body, as men, before they grow old, always do, then you will find the help of it to contemplation: then the walks, the solitude, the trees, the plants, the birds, the open air, all fellow-creatures of yours, made together with you for his pleasure that is the Author of all things, will please you indeed; when especially the innocence, calmness, and serenity of your thoughts make you fit for so divine and ravishing an exercise*."

In the privacy of this retirement, he rendered himself no unuseful member of society, by a faithful administration of justice. The motto of his family had long been, *Magistratus indicat*

* Manuscript.

*virum**. In the discharge of the office of a magistrate he formed himself upon the model of his instructions to his son, by strictly punishing vice and all notorious disturbers of the peace, by carefully distinguishing between the malevolence of frivolous prosecution and the effrontery of wicked offenders. If he had acted otherwise, he would have become, in his own opinion, the executioner of the iniquitous designs of bad men; an employment, which every person of worth will carefully avoid. As a magistrate and an arbitrator of justice and differences, he permitted neither application to prepossess him, nor any sinister end to incline him to do wrong, no not even the poverty of one of the parties; for that is sometimes a fault in good men, to incline to the cause of the poor against justice, as others do to the side of the rich for advantage.

Though in an almost uninterrupted state of bad health, which he attributed to excess of exercise in his youth, he uniformly enjoyed a tranquillity and composure of mind, the result of those habits of temperance in which he always persevered. He had no curiosity in his appetite for rarities in meat and drink. "The plough, the garden, and the dairy, with a cook of forty shillings a year, would provide all that he wished for." When he presided at his table, he was

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* Αρχη δεικνυει τον ανδρα. Aristot.

hospitable, but not luxurious; encouraging the learned and the good, but banishing with indignation the flatterer, the calumniator, and the ministers of unlawful pleasures. He seems, however, to have extended his ideas of temperance too far, when he intimates his desire of confining himself to a vegetable diet. "The herds and flocks," he says, "should live secure for me: no fish nor feathered fowl should lose it's life to support me: I would have nature undisturbed in the order and course, that Providence hath appointed it*."

When he recommends the duty of sobriety, he enforces the recommendation by his own resolution: "Wine shall never dispossess my reason of it's dwelling, assigned it by God who gave it me. I will never expose myself to his anger, nor to a sober man's scorn upon that account. As I am a man, I know I am of the most excellent and perfect rank of creatures that this little earth is replenished with, and I will endeavour not to degrade myself into an equality with such as we esteem most sordid†."

Of pride he entertained the most sovereign contempt, while in his own demeanour he exhibited an amiable pattern of a meek and humble spirit. He has judiciously observed, that a man of birth and quality has this peculiar advantage;

* Manuscript. † Manuscript.

'as he needs not the subterfuge of pride to procure him esteem and respect, so does humility and courtesy doubly add to the lustre of his birth and race.'

Next to his friends, in the selection of whom he was more than commonly nice and exact, his books were his best and most faithful companions, and one of the greatest comforts of his life. And here a pleasing domestic scene presents itself to our view. His eldest son, standing near him while he is writing in his library, is thus animated to the attainment of that knowledge which is treasured up in the volumes of ancient and modern literature. "What a pleasure is it one day to be a judge of the reasonableness and affection of what I am doing, and at the same time seeing round me whatever the world has produced most worth knowing! When I have at hand all that philosophers, divines, historians, poets, mathematicians, architects, &c. understood, digested into the best method and order, communicative of whatever I am most desirous to know without any constraint upon me, ready to be laid by without offence when weary of them, and to be resumed without ceremony: what would a man give for so easy a friend? And here you have collected together the most excellent of all mortals in all all ages, of all countries, without being troubled with either their impertinence, insolence, affectation, moroseness, or pride, the common failings

of knowing great and learned men. But as the use of well-chosen books is the most excellent benefit of any thing that it hath pleased God to bestow upon the children of men, so an ill choice of them is, in the opposite extreme, the most pernicious mischief that can be. Good books instruct us in our duty toward God, toward man, and to ourselves: they form the mind to just and proper thoughts, make us good servants to God, good subjects, and useful to the state both as governors and servants, and whatever else relates to the common advantages of life: ill ones deprave the mind, and have in all those respects a quite contrary effect *."—He then proceeds, with great diffidence and modesty, to recommend to his son those books which he thought most worthy of his perusal, and most useful to him in that elevated station which he was to fill in the world.

On the twenty-eighth of May, 1696, he was advanced to the dignities of Viscount and Baron, by the style and title of Viscount Lonsdale, and Baron Lowther.

In 1699, he was made Lord Privy Seal: and when through ill health he was obliged to retire from business, the King would not permit him to resign the seal, but ordered him to take it

* Manuscript.

into the country with him. Of the great personal regard, which his Majesty entertained for him, the following letter may be adduced as a proof:

" *Hampton-Court, ce 23e de May,* 1700.

" *J'ay este extremement marri d'apprendre par la lettre, que vous avez escrit au Secré. Vernon, que vous avez trouvé si peu de soulagement en vostre santé au bains, que vous estes obligé de songer d'aller chez vous en esperance d'y trouver plus de soulagement, ce que je vous souhaité de tout mon cœur, et suis très content que vous y alliez, quoy que j'aurois extrêmement souhaité de vous avoir aupres de moy en cette conjuncture; ou j'ay plus besoin que jamais des personnes en qui je me fie autant qu'a vous, et pour qui j'ay autant d'estime. J'espere que le bon Dieu vous rendra bientost vostre santé, et que vous reviendrez le plus tost qu'il vous sera possible. Cependant vous pourez faire avec les prevy seaux comme vous avez fait l'anne passé, quands vous estiez absens, ou de telle autre maniere que vous trouverez convenable. Mais j'espere que vous ne songez pas à quitter mon service; sur tout à present, que j'en ay plus besoin que jamais, et que je n'y pourez point consenti, ayent autant d'estime et d'amitie que j'ay pour*

vous, dont je seres tres aise de vous donner les marques en toutte sorte d'occasions.

"Signed,

"WILLIAM R."

"For the Lord Privy Seal."

In the month of July 1700, he was appointed one of the Lords Justices to govern the kingdom, during the King's absence in Holland. But on the tenth day of that month, he departed this life, at the age of forty-five years: so short was the time allotted to him by Providence. Short, however, as that time was, he employed it in the practice of virtue, in the pursuit of every thing good and praise-worthy. Hence he was esteemed and beloved by the King whom he faithfully served, endeared to his family, and respected by all good men. He enjoyed as great a portion of happiness as can fall to the lot of humanity. He has acknowledged this in the conclusion of his advice to his son. The language of exalted piety and humble gratitude, in which he expresses his sentiments upon this occasion, cannot be sufficiently admired. "It is not to be imagined, that perfect uninterrupted happiness can be the portion of this life; that is reserved for another, for those on whom it shall please the Almighty Lord God to bestow it: but he may arrive at

that which, praised be that great God, is my condition; that is, to know that I am more happy than I deserve, and as entirely so as I can be in this life, or desire to be, which blessing I pray also for you*." Whence arose this perception of his felicity, but from the consciousness of his own best endeavours to excel in goodness? He frequently declared, that 'he made the Scripture the rule of his conduct, and reason the expositor of Scripture.' Here he found a plain and natural order of faith and manners, easy and intelligible to the meanest capacities, and agreed to by all mankind; and, where any thing occurred difficult and mysterious, he left it to the decision of the Supreme Being at the last day.

It would be difficult to enumerate his many acts of benignity and munificence toward others. Yet they did not always meet with an adequate return. He was treated with great ingratitude for favours, which he had conferred with the most unbounded generosity. But he forbore to name the persons from whom he had received such usage, that he might not leave his children with an ill impression of any, but only teach them to be wise by his own experience.

The parish-church of Lowther, a neat and elegant structure, was almost entirely rebuilt by him. He caused a school, also, to be erected in the

* Manuscript.

village of Lowther, and liberally endowed it, from a conviction that it was the duty of every good citizen to promote the welfare of his country. He intended it for learning not barely languages, but virtue; for the purpose of instilling early principles of reverence to the name of God, and of obedience to his divine pleasure.

He left issue by his wife Catharine, the daughter of Sir Henry Frederick Thynne, three sons and five daughters. She survived him many years. All his daughters were honourably and happily married, except Jane, the third, who died unmarried in 1752.

1. Richard, his eldest son, died on the first day of December, 1713; an early victim to that cruel disease, the small-pox, which at that time so frequently and so fatally blasted the happiness, and destroyed the hopes, of families. To this amiable youth Mr. Tickell, a native of Cumberland, and the friend and biographer of Mr. Addison, inscribed his elegant poem, entitled OXFORD, beginning with these lines:

Whilst you, my Lord, adorn that stately seat,
Where shining Beauty makes her soft retreat;
Enjoying all those graces uncontroll'd,
Which noblest youths would die but to behold:
Whilst you inhabit Lowther's aweful pile,
A structure worthy of the founder's toil,

Amazed we see the former Lonsdale shine,
In each descendent of his noble line:
But most transported and surprised we view
His ancient glories all revived in you,
Where charms and virtues join their equal race,
Your father's god-like soul, your mother's lovely face.

2. Henry, the third Viscount Lonsdale, succeeded his brother Richard, and was in 1715 appointed Custos Rotulorum, and afterward Lord Lieutenant, of the counties of Westmoreland and Cumberland. In 1717, he was made one of the Lords of the Bedchamber. On the accession of George I., he was appointed Constable of the Tower of London, and Lord Lieutenant of the Hamlets thereof, and was afterward Lord Privy Seal. His character is thus portrayed by one of his contemporaries:

'n attempt toward the Character of a Nobleman lately deceased.

The
Great Man,
Whose character these lines presume but to sketch,
If considered in
His attachment to the Protestant succession,
His love to the King,
And his readiness to co-operate with his Ministers
Whenever he thought them in the right,
Was a true Courtier.
But if we regard
His constant adherence to the interests of his country,
His contempt of honours and advantages to himself,
And his steady opposition to every measure
Which he thought detrimental to the public,
He was indeed a Patriot.
Beloved by his friends,
Respected even by his enemies,
He was honoured in the Senate with attention from both.
Courted by all parties,
Enlisting with none,
He preserved throughout his life a remarkable independency.
These public virtues arose
From the excellence of his private disposition,
From the universal benevolence of his heart,
From the uprightness of his intentions,
From his great parts and uncommon penetration.
O Reader!
Can it be necessary to inform thee,
Whose character this is?
Alas!
To how few can it be applied, but
To HENRY Lord Viscount LONSDALE!

Lord Clare, in 1774, wrote the following Epitaph on this amiable Nobleman, as "a tribute of affection and reverence to his dearest friend, and the most perfect man he ever had the happiness and honour of being acquainted with." It is addressed to Sir James Lowther.

EPITAPH.

Could every virtue of the human breast,
Taught by the wisest, practised by the best;
Could kind Beneficence with open hands,
Whose tender heart at Pity's call expands;
Could patriot Zeal, refined in Freedom's flame,
Pure as from heaven the bright effusion came;
Could patient Fortitude, whose powers restrain
The rising sigh, and blunt the edge of pain;
From Fate's relentless doom persuasive save
The wise, the good, the generous, and the brave;
Not yet would Britain her loved son resign,
Nor grateful LOWTHER mix his tears with mine.

He died at Byram, in the county of York, on the seventh day of March, 1750-1, and by his will (dated the twenty-seventh of May, 1747) left his real estate to his heir at law, James the son of Robert Lowther, Esquire, of Meaburn in Westmoreland; who on May 24, 1784, was by patent created a Peer of Great Britain, by the

title of Earl of Lonsdale, Viscount Lonsdale, Viscount Lowther, Baron Lowther, Baron of Kendal, and Baron of Burgh.

3. Antony, the youngest son, one of the Commissioners of the Revenue in Ireland, was representative in parliament for Cockermouth from 1714 to 1722, and afterward knight of the shire for Westmoreland. He died November 24, 1741, unmarried.

MEMOIR

OF

THE LIFE

OF

JOHN SUDBURY, D. D.

DEAN OF *DURHAM.*

Behold, I have not laboured for myself only, but for all those that seek wisdom. *Ecclus.* xxiv. 34.

(Printed, but not published, in folio, Wakefield, 1808.)

MEMOIR, &c.

JOHN SUDBURY, descended from an ancient and opulent family, was born in 1604, at St. Edmund's-Bury, in the County of Suffolk *. He was educated at Emanuel College in Cambridge, being admitted to his first degree in 1624, and to that of Master of Arts in 1628 †. Though the historian of 'The Sufferings of the Clergy of

* He was probably of the same family with Simon Theobald, *alias* Sudbury, Archbishop of Canterbury, who was cruelly murthered in the rebellion of Wat Tyler, Jack Straw, and others their lawless companions.

† Emanuel College, distinguished by the learning and loyalty of it's members, became particularly obnoxious to the ruling party, which during the Grand Rebellion endeavoured to subvert the Established Church. In this college, they made their first attempt to introduce into the University their gothic plans of reform and regulation. This circumstance unfolds the cause, why in this single society more puritans and nonconformists were educated, than perhaps in any seven of the other colleges or halls either at Oxford or Cambridge. (*Kennett's Register, p.* 933.) In the annals of Emanuel College we observe the names of Dr. Lazarus Seaman, Mr. Antony Burgess, Mr. William Jenkin, Dr. William Spurstow, Dr. William Bate, Mr. Samuel Hildersham, &c. &c.

Mr. Sudbury

the Church of England in the late times of the Grand Rebellion' has not recorded him among those venerable ecclesiastics who were then harassed with relentless persecution, it appears from the best authority that he sustained many grievous oppressions with the most exemplary patience and magnanimity. His erudition, his piety, his unshaken fidelity to his Sovereign, and the natural munificence of his temper exercising itself in the support of the royal cause, could not fail of exposing him to severe trials. The strict bond of affectionate friendship, which subsisted between him and Dr. John Barwick one of his contemporaries in the University, and afterward the good Dean of St. Paul's, affords a strong presumptive proof that they were both influenced by the same honourable principles of attachment to our civil and religious constitution.

The period of the Restoration presents us with a pleasing scene. The Church of England, no longer overwhelmed with desolation,

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Mr. Sudbury was ordained Deacon, May 31, 1629, and Priest on the ensuing day, by the Bishop of Peterborough; and was instituted May 27, 1646, to the Rectory of Coyd Church, *aliàs* Llangraels, in the county of Glamorgan. In the Catalogue of the Lower House of Convocation, 1660, occurs For the Col., Westminster,

John Sudbury, Doc. Div. Proctor for the Chapter.

The same Dr. S. Archdeacon. *(England's Glory, p. 80.)*

gradually recovered her pristine lustre. The crown resumed it's splendor, the laws regained their energy, and prosperity and peace seemed to secure the establishment of national happiness.

The Cathedral Church of Durham had suffered her full share of calamity during the preceding troubles. At the era of the Reformation, she had undergone a considerable change. Her gilded images, her costly altars dedicated indiscriminately to real and to fictitious saints *, her magazines of relics deemed more valuable than gems and precious stones, her superb rood, all her gaudy pomp and pageantry disappeared. Still she maintained her majestic aspect .The spectator still beheld with silent admiration

> ..... the high embowed roof
> With antick pillars massy proof,
> And storied windows richly dight
> Casting a dim religious light.

Her choir still chaunted the songs of praise; and her lengthened ailes resounded with the voice of the organ. The prayers offered to the Su-

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* Within the church, altars were erected to St. Cuthbert, St. Bede, St. Oswald, St. Lawrence, St. Thomas of Canterbury, &c. &c. The images of saints are placed on niches around the high tower of the Church. Are not these the Protectors, the Mahuzzim, mentioned in the Scriptures? (Dan. xi. 38.) Their elevated situation preserved them from destruction.

preme Being were no longer unintelligible to the common people. The Scriptures were expounded to them: a pure and rational Liturgy was introduced, and many useful institutions enforced, which tended to banish the horrors of superstition and idolatry.

But in the middle of the seventeenth century, a total subversion of all order and decorum took place. Her revenues were seized, her ministers imprisoned or driven into exile, the sacred monuments of her dead defaced, and her religious services entirely abolished. To complete all, after the signal defeat of the Scotch army at Dunbar* in 1650, the prisoners were sent to Durham by the command of Cromwell, and had lodgings assigned to them in this august sanctuary. The lawless band abstained from no act of devastation. They destroyed the fine paintings, with which Hugh Pusac or Pudsey, the eleventh Bishop of Durham, had embellished the windows of his cathedral. They despoiled the internal structure, and to preserve themselves from the

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* "*Præter commune Anglorum enthusiastarum sacrilegium, quo ecclesiæ ferè omnes, præsertim verò Cathedrales fatiscebant, Dunelmensis insuper Scotorum manus non semel senserat, gravius etiam à devictis quàm à triumphantibus multata. Captivos enim Scotos à cæde Barodunensi superstites Cromwellus in hoc augustissimo sacrario stabulari jussit; donec quicquid ibi inerat ligneæ materiæ quod dirui potuit, igni mandâssent aliàs hyberno frigore perimendi.*" (Vita Johannis Barwick, S. T. P. p. 209.)

winter's cold they tore from their foundations the skreens, the stalls, and every thing composed of wood, and used them as fuel. It was in this wretched state of ruin, when Dr. John Barwick, a native of Westmoreland, having declined the offer of the bishopric of Carlisle, was installed Dean of Durham on the fourth day of November, 1660 *. Of this excellent man it is remarked, that "he prosecuted the interest of others more than his own †." With a habit of body weak

* In this year, seven vacant prebends of Durham were bestowed upon men of eminent learning, loyalty, and piety.

† *Non quæro quod mihi utile est, sed quod multis.* His life is written in Latin by his brother Peter Barwick, a physician of no mean celebrity. This biographical volume was translated into English, and enriched with many curious notes by the learned Hilkiah Bedford, who was ejected from his fellowship of St. John's College, Cambridge. *(Carter's History of Cambridge, p. 261.)*

Dr. Barwick seems to have imbibed the very spirit of that Christian charity, which *seeketh not her own.* If he had regarded his private interest, he would not have accepted the deanery of St. Paul's, where there was neither house nor furniture but what was either hired or bought, in exchange for that of Durham, where neither was wanting. And, indeed, in answer to his Majesty's message he wrote expressly, that 'he knew very well that the dignity whereto he was going to be promoted was both of less value than that he must relinquish, and of greater care and trouble; while that which he then enjoyed was so agreeable to him, that if it were at his option, he would not quit it for the greatest dignity in the church, much less for that he was commanded to accept: yet that he

and languishing from pain and lassitude *, while his mind remained unbroken, he no sooner entered upon his new office, than he exerted every nerve to perform the duties annexed to it with singular credit to himself and to the entire satisfaction of every good man.

His first care was, to re-establish the celebration of divine service along with the sacred music of the choir. Two days after his instalment, he and six major canons or prebendaries held a chapter, in which "having taken into their serious consideration the great mercy and gracious providence of Almighty God in restoring his Majesty to his throne, the kingdom to peace, and the Church to the exercise of religion and enjoyment of her rights and liberties, they did unanimously

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received his Majesty's command with the utmost veneration, and should willingly comply with the orders of his superiors in the Church.'

(Kennet's Register, p. 546.)

* His loyalty subjected him to the most cruel usage. He was confined in a loathsome prison, where he was fed only with bread and water for many years. This treatment, instead of destroying his health, actually contributed to the restoration of it; a circumstance thus recorded by Dr. Sydenham:—"*In languido hoc statu, cùm vir egregius regiis partibus temporis tyrannide oppressis faverit, deprehensus est, cumque in arctissimum carcerem conjectus loco potûs ordinarii meram aquam biberet, præter omnem spem et expectationem revaluit.*" (Pharmac. Ration. ii. 185. Walker's Sufferings of the Clergy, II, 20.)

resolve, as a fruit of their thankfulness to God, to re-settle the cathedral upon the ancient foundation of their statutes and laudable customs by all prudential means and with all possible expedition." The fabric of the Church and of the Chapter-house was then exceedingly ruinous, the leads much decayed, the windows almost wholly broken, and no seats remaining in the quire except such as were made since his Majesty's return. Hence it was determined to treat favourably all the tenants who were willing to compound for new leases, and to appropriate the money raised by their fines to the purpose of repairs. The King having been long deprived of his revenue, the parliament ordered a supply of fifty thousand pounds to be raised immediately and given to him. This example of liberality was followed by many bodies corporate, and by many private persons. As a proof of the loyalty of the Dean and Chapter of Durham, a donation of one thousand pounds was presented by them to his Majesty.

But the church of Durham did not long enjoy the benefit of Dr. Barwick's wise government. Upon his removal to St. Paul's, the accomplishment of his salutary projects was reserved for his successor Dr. John Sudbury, the subject of the present Memoir. The zeal, which this eminent Divine had uniformly manifested for the welfare of his country, quickly met with it's remunera-

tion. On the fifth of July, 1660, he was admitted to a prebend in the Collegiate Church of Westminster.

The King, previously to his return into England, was firmly convinced that the Church could only be restored by the learning and virtue of those, whom he should employ in it's service. The persons, whom he selected to fill the vacant dignities, were indeed in every respect worthy of his favour. Of the old Bishops, who by an Act of Parliament in 1641 were excluded from the House of Peers, nine only survived at the period of the Restoration, when they were replaced in their respective sees. As they were all very aged, however, it was necessary that an appointment of new Bishops should be made without delay. A commission was accordingly issued by the Archbishop, dated October 24, 1660, directed to Brian Bishop of Winton, in conjunction with Accepted Archbishop of York and three other prelates, to consecrate Dr. Gilbert Sheldon Bishop elect of London, Dr. Humphrey Henchman of Sarum, Dr. George Morley of Worcester, Dr. Robert Sanderson of Lincoln, and Dr. George Griffith of St. Asaph *. No public act of religion could, at that time, have been more accept-

* These prelates were eminently distinguished for their piety and learning. Some of them were Commissioners, and all of them were present, at the celebrated Savoy Conference in 1661.

able. The invincible patience displayed by these illustrious men in their season of distress, their humility, their primitive simplicity of manners, and their spotless purity of character had endeared them to their country, and rendered them the bright ornaments of that church, to whose highest honours they were now elevated. Dr. Sudbury was appointed to preach the sermon upon this solemn occasion. The Lord Chancellor Hyde, one of his hearers, was highly gratified with the eloquence of the preacher, and the excellence of his discourse; and it was printed, in compliance with his particular request. The reader of the following address will observe, that it is totally devoid of the language of extravagant panegyric. A mind resembling that of Sudbury, imbued with the principles of genuine virtue, disdains to debase itself by adulation.

"*To the Right Honourable* EDWARD LORD HYDE, *Baron of Hindon, Lord High Chancellor of England.*

"MY LORD,

"Having sent this sermon to the press in obedience to your command, I have taken the boldness to shelter it under the protection of your name; that when the readers shall see it hath had your approbation, they will be the better inclined

to afford it their own. I wish it may have this effect upon such as have any prejudice against the truth which I assert and maintain, because it is of so much concernment to the public good, that I cannot think it would have any adversaries but such as are the enemies of mankind, if it were not through some misunderstanding, which I have endeavoured to remove. I hope at least some will lay aside that envy, with which they look upon the Bishops for the height and dignity of their office, and *esteem them very highly in love for their work's sake**; when they shall have seen here, that it is not only an office of *dignity* but of *work*, and that work as *good* as the office is *great*. I will say no more to them here, than that the peace and safety of the kingdom is so bound up with that of the Church, that he that is a friend to the one cannot be an enemy to the other; and that the office and dignity of a Bishop is so necessary to the peace and safety of the Church, that the opposing of the one must needs beget disorder and confusion in the other. But I will pray that God, who has restored us to a better understanding of the royal office and dignity, will likewise give us a right apprehension of the episcopal. And as he led his people like a flock by the hand of Moses and Aaron †, so he will make us all the

* 1 Thess. v. 13. † Psalm lxxviii. 53.

people of his pasture and the sheep of his hands, and lead us like a flock in the right and good way, which will make us as happy as we can be in this world, and finally bring us to the perfection of our happiness in his eternal kingdom. And herein I doubt not, but your Lordship is ready to joyne your devotions with those of

Your Lordship's most humble
and most faithful servant,
JOHN SUDBURY."

In this discourse, the nature of the episcopal office is thus briefly but fully explained. "A priest or presbyter is over his flock, inasmuch as it is his office to minister to them the things that are holy, and to instruct and teach them the word of God. But his flock is but a small part of that greater flock, which the Bishop is to oversee: and it is his work to oversee not the flock only, but the overseers of the several parts of his flock; for, though they be over their several flocks, they are under him. It is his work to oversee the whole business of the Church, to see that the service of God be duly and decently celebrated, that all the congregations be supplied with such and such only as teach the things which become sound doctrine that cannot be condemned; that in their life and conversation they behave themselves in all things as the ministers of God, *giving*

no offence in any thing, that the ministry be not blamed; that such as are scandalous may be removed, if they will not be reformed; to purge the Church of them, if they will not purge themselves; to see that they, whom they have baptized, be first instructed by them, and confirmed by him *."

In the Lower House of Convocation, which was convened as Westminster in 1661, Dr. Sudbury

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* The unadorned simplicity, with which the excellence of the Christian religion is described, cannot but be grateful to every reader:

"There is no religion so effectual to take away all manner of iniquity as the Christian: the precepts thereof, which are in their nature the most pure, are likewise in the extent of them the most perfect and complete; reaching to all sorts of men, in all manner of conversation, to princes, subjects, parents, children, husbands, wives, masters, servants, neighbours, strangers; to make them all good in their several relations, and the better they are, the more happy in each other. The promises annexed to the observation of these precepts are the most high and heavenly, the confirmation of those promises the most divine: to the end that the promises being so confirmed might be the more steadfastly believed, and the promises being believed the precepts might be better observed, and, the precepts being so observed, all men might conspire together mutually to promote the happiness of each other, than which they can do nothing better to advance their own. This is the natural effect of that truth, which is according to godliness, the receiving and observing whereof is the most excellent means to procure the favour of God, than which nothing can make the happiness of men ever in this world more complete." (pp. 24, 25.)

was elected Proctor for the College of Westminster. In this Convocation the Book of Common Prayer, now used in the Church of England, was confirmed and approved.

The condition of the Cathedral in the metropolis was truly deplorable. It had been, literally, converted into a stable for horses. A renewal of it's ancient magnificence could not be effected, but by a more than common energy. To this arduous task Dr. Barwick alone was thought equal. He obeyed the royal mandate. A regard for the public weal impelled him at all times to sacrifice his ease, by undertaking an office which required the most unremitting attention.

He resigned his appointment at Durham, however, with great regret, and "was not very easily torn from a place which was always dear to him, and where he was much beloved, nor from that venerable college of his brethren to whom he had engaged himself in the strictest ties of friendship and affection *." On his promotion to the

* In the number of those whom he left with reluctance was Mr. Richard Wrench, formerly a great ornament of St. John's College, Cambridge, whom he had from his youth upward esteemed as his brother. They wore chosen fellows of their college at the same time. Mr. Wrench was ejected by the Earl of Manchester, in 1644; and at the Restoration, finding a worthy man in his place, he would not disturb him. He was, afterward, preferred to the sixth prebend in the Church of Durham.

deanery of St. Paul's, Dr. Sudbury was nominated Dean of Durham in October, 1661, and was installed on the fifth of February following. Before his admission into his new preferment, Dr. Barwick gave a convincing proof of his disinterestedness by putting a stop to all leasing of farms, even of some where the fine had been already agreed upon; that the revenue of the deanery might devolve more entire to his successor.

Nothing could equal the ardor, with which the the new Dean endeavoured to execute the plans of improvement suggested by his predecessor, and to promote every measure which tended to the advantage and ornament of his college. Under his auspices, a double organ was placed in the Cathedral, a new school built, a conduit erected, and water conveyed in pipes of lead from a distance exceeding eight hundred yards to supply the prebendal houses. Those houses likewise, the ruinous library, and the chapter-house were repaired. Of the books which had been embezzled some were recovered *, and those

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Durham. Mr. Thomas Baker characterises him as an excellent man, and an encourager of learning, who would often come into the school at Durham and examine the scholars. (*Life of Dr. Barwick, p.* 306. *Walker's Sufferings of the Clergy,* II. 149.)

* In the answer of the minor canons to the Articles of Inquiry

which lay scattered and in confusion were put into order. In short, during his decanical administration, constantly supported by the unanimous efforts of the chapter, the state of the society became every day more flourishing. Their munificence was always most cheerfully, and generously, employed. At one time, a considerable sum of money was given for the redemption of captives in Algiers; at another, their liberality was extended toward the redemption of poor Christian slaves from Turkey.

Bishop Cosin held his Primary Visitation of his cathedral in 1662, the second year of his consecration. In 1665, he held a second. The Articles of Inquiry differed in many respects from those of his predecessors, and were reduced by him into a more convenient method *. How active the Dean and Chapter were to restore the church to it's former splendor, appears from their

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quiry exhibited to them by John Lord Bishop of Durham, July 19, 1662, it is declared, that "the fair and rich pulpit-cloth with the college-arms fairly embossed in gold and silver upon it, and divers other ornaments and utensils of the Church were embezzled and taken away by Mr. Isaac Gilpin, who also lent Gerard's Herbal (which cost 10lb.) to Col. Rob. Lilburn, who is now in the tower, and still detains that book from the Church's Library."

* Copies of them are preserved in Hunter's MSS. deposited in the Chapter-library at Durham.

answers in 1665. "As it hath been our resolution and care, ever since our restauration, to repaire all the ruines which the wickedness of the late times had made in our Church and houses, and to restore all the ornaments which have been lost or spoiled; so it is visible, that wee have not spared any cost or paines to effect what wee have intended, with as much speed as wee could." And again—"Wee have done many of these things mentioned in these Articles, and many more which are not mentioned; and, in effect, wee have done as much as wee could in this time, keeping many workmen continually at worke, who are still employed by us daily to finish what remaines to be done. And to the end there may be no obstruction herein, wee have provided afore-hand materialls of wood, stone, and lead; and have always been careful to reserve money to pay for them, and to discharge all other occasions of the church, and so wee shall continue to do. Wee are not willing to boast of what wee have done; wee had rather our workes should praise us, than wee them: but wee are not ignorant, that there are some cases, in which men may lawfully commend themselves. And wee can truly say, that the inhabitants of this city, neighbours, and strangers (especially those, who had seene the ruines before) that occasionally resort hither, wonder to see how much wee have done in so few yeeres, and how well wee have done it.

And wee hope your Lordship will acknowledge, that what wee have done, we have done willingly and freely, and like men who had a due regard to their statutes, their commerce, and their honour. As for those things which are still to be done, wee are about them, and endeavour to have them finished with as much speed as wee can. But wee humbly conceive that there are some things, which your Lordship will not press upon us, untill you have our reasons why wee conceive they belong not to us. The sacrilegious persons here inquired off wee cannot yet find out, though your Lordship hath put us in hope of finding out one of them."

It must not however, be concealed, that their Diocesan was dissatisfied with some of their answers. He hints at some strange abuses, that demanded correction. When he enumerates several of the privileges of the Church of Durham, he observes that it is none of their privileges to come into the quire "in their furre and nightgowns, or to sit with their hats on their heads at the reading the first and second lessons." He mentions an extraordinary custom of coming to the church, "wearing long rapiers, great skirted jumpes, and short daggers." It is difficult to conjecture, how excesses of this kind could prevail.

The representation of the people in the English House of Commons arose to it's present state by

gradual and progressive improvement. Whatever may be it's defects at this time, an acquiescence in them is to be preferred to those crude notions, with which vain and seditious men have attempted to endanger the public welfare. At the general Quarter-Sessions of the Peace held at Durham on the third day of October, 1666, the Grand Jury presented a petition to the Court in behalf of the freeholders of their county; setting forth, that "they do not enjoy the privilege of sending members to parliament as all other counties do, and expressing their hopes that the Justices will take the same into their consideration, and pursue such means as they may think most proper to accomplish their just and reasonable request." This petition was strongly opposed by the Bishop of Durham, who entered his protest against it. Dr. Sudbury was one of the five magistrates who joined in a similar protest, while eleven others supported the petition and exerted their utmost endeavours to insure it's success. Two years after the death of Bishop Cosin, and one year before Dr. Nathaniel Crew was translated from the See of Oxford to that of Durham, the gentlemen of the county renewed their application, and in 1673 obtained an Act of Parliament by which they were empowered to choose four representatives, two for the county and two for the city*.

* Hutchinson's History of the County of Durham.

In 1690, Dr. Sudbury purchased an estate at Hepworth in the county of Suffolk, which he immediately appropriated to the purpose of binding children apprentices to freemen and inhabitants of St. Edmund's Bury. Trustees were duly appointed by him, to execute this benevolent design. Whatever overplus remained at the end of the year was reserved for the use of the free grammar-school of that town, founded by King Edward VI., "for and toward the maintenance of such poor scholars as shall from thence be sent to the university of Cambridge." He was induced to form this charitable institution, previously to his death; having justly observed, that, "if any settlement be not well made during the lives of the donors, they do oftentimes miscarry either through the covetousness, negligence, or other misdoings of their executors or other overseers, who have been entrusted therewith; and likewise considering that it is most agreeable to God for those, whose hearts he has enlarged to do works of this nature, to part with so much as they intend to bestow for such purposes, rather in the times of their lives whilst it is in their power, than after their deaths when they can no longer enjoy it*."

About the same time, he founded a Greek lecture in his own College at Cambridge, and

* Communicated by Sir Thomas Gery Cullum, Bart.

bestowed a sum of money for the purchase of a piece of plate to be presented to the most pious and best learned of the commencing Bachelor of Arts in each year, and for other uses of the College. He, also, contributed five hundred pounds toward rebuilding the chapel.

Whilst Dr. Sudbury was Dean, two instances are recorded of an exertion of arbitrary power, which in these days would be deservedly reprobated. The Dean and Chapter of Durham, refusing to confirm a lease, were commanded to attend the King and Council. The King asking Dean Sudbury, 'if it was against his conscience to confirm the lease?' he answered, "No: but"—and was proceeding to offer his reasons, when his Majesty replied, "If it is not against your conscience, I will have no buts: so go home, and confirm it"—which was immediately complied with!*

The second instance is not less reprehensible. "Dr. Dionise Granville †, Archdeacon of the Cathedral Church of Durham and one of his Majesty's Chaplains in Ordinary, coming one day from public prayer and a funeral, where the chiefest of the gentry in the county were assem-

* From Gray's MSS. quoted in Hutchinson's 'History of the County of Durham.'

† Or Grenville, as his name is written in the title-page of 'The Compleat Conformist,' published by himself in 1684.

bled, and being in his habit, was openly arrested within the cloister and at the door of the Cathedral by three bailiffs, upon a small pretended debt, to his great dishonour and to the scandal and contempt of the Church and it's privileges; and this notwithstanding his privilege as his Majesty's Chaplain in Ordinary, which privilege was in vain suggested to the bailiffs, and to Mr. Richard Neile the Under-sheriff. The said Under-sheriff ordered Dr. Granville to be carried to gaol, and that with many aggravating circumstances. The affair was brought before the King in Council. The King was pleased very much to reprehend Mr. Carnabie, a person concerned in it, and to direct his Attorney-general to prosecute him and Mr. Neile. But, on the submission of Mr. Carnabie, a pardon was granted to him; and also to Mr. Richard Neile on the petition of his father Sir Paul Neile, and on expressing his sorrow for his misdemeanor, who declared himself ignorant that Dr. Granville was his Majesty's Chaplain in Ordinary *."

From many papers now extant, it appears that Dean Sudbury never remitted his attention to the interests of the College at Durham. As a specimen of his epistolary stile, the following letter is inserted, upon a dispute between

* From the Act-Book of the Dean and Chapter of Durham.

the tenants and the lady to whom it is addressed.

" *To my Lady Davison* *.

" MADAM,

" As I cannot think this letter will be welcome to your Ladyship, soe I should not doubt of your pardon, if you knew how unwillingly I write it, and how much rather I would seek an occasion to doe you service than take one to give you any trouble. But I know not how to avoid this any longer, for I have received so many complaints from our tenants at W——— of some misunderstanding between your Ladyship and them, about a service which they owe to your will, that I must no longer forbear to give you notice of it. And though I am apt to believe that they are more ready to complain, than your Ladyship is to give them any cause for it, I know no better way to put an end to this difference than to give them a hearing before the Chapter, when somebody shall appear from your Ladyship to answer what they have to object. Be pleased to take your own time, and let them have notice of it; and I hope we shall bring the controversy to such an end, as will be satis-

* Widow of Sir Thomas Blakiston, Knight, of Blakiston, and daughter of Sir William Bellasys, Knight, of Ludworth.

factory both to your Ladyship and them. For they profess all willingness to doe all the service that they have usually done in former times, and that they are bound to by their leases, and I do not think that your Ladyship will desire more. And as I know none of the Chapter will be partiall to them, soe for myself I am, Madam,

"Your very humble servant,

"JO. SUDBURY *."

Duresme, June 25.—72.

The beneficence of man, displaying itself toward his fellow-creatures, assumes a variety of forms. To a virtuous mind no gratification can be more pleasing, as none is more honourable, than that which results from alleviating the miseries, or augmenting the innocent enjoyments, of life; while every sentiment of grateful respect if due to the memory of those, who have contributed to the advancement of useful science. It is impossible, therefore, to withhold the tribute of praise from that act of bounty, which has particularly endeared the name of SUDBURY to every lover of learning and learned men—the erecting, at his own cost, of a spacious, cheerful, and elegant library for his College. A similar instance of regard for literature had been given by Bishop Cosin, usually stiled 'the benevolent

* Hunter's MSS. in the Chapter-library, I. No. 104.

Bishop of Durham *." That prelate built a fair library near the Castle, the charge whereof, and of the portraits introduced into it, amounted to a very considerable sum of money. He bestowed books, likewise, upon it to a great value, and secured an annual pension to a librarian †.

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* It is scarcely possible to enumerate the many acts of public beneficence, by which Dr. Cosin distinguished himself during the period of eleven years, for which he held the see of Durham. Yet, notwithstanding his pre-eminent merit, he was calumniated in his lifetime, nor has he escaped severe and undeserved censure since his death. *(See Kippis' Biogr. Brit.)*

> ....." No might, nor greatness, in mortality
> Can censure 'scape: back-wounding calumny
> The whitest virtue strikes. What king so strong
> Can tie the gall up in the slanderous tongue?"
> *(Shakspeare, Meas. for Meas., iii. 2.)*

† Over the door of this library is the following inscription:
Non minima pars eruditionis est bonos nôsse libros.

On the front of the library at Augsburg these lines are engraven:

> *Quando omnes passim loquuntur*
> *Et deliberant, optimum à mutis et*
> *Mortuis consilium est. Homines*
> *Quoque si taceant, vocem inveni-*
> *Ent libri, et quæ nemo dicit pru-*
> *Dens antiquitas suggeret.*

When King James I. visited the University of Oxford in 1605, on his departure out of the Bodleian library he brake out into that noble speech; " If I were not a King, I would be an Univer-

It will not be deemed a very blameable digression to advert to the fame of Richard of Bury, a native of the same town with Dean Sudbury, and celebrated for his love of books*. This illustrious person, the preceptor of Edward III. and the friend and correspondent of Petrarch, was consecrated Bishop of Durham, November 9, 1333. He formed a prodigious collection of books, and read them with insatiable avidity. In his curious treatise, entitled 'PHILOBIBLON,' he suggests the proper means of furnishing a library †. His description of the

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University-man; and if it were so that I must be a prisoner, if I might have my wish, I would desire to have no other prison than that library, and to be chained together with so many good authors *et mortuis magistris.*"

(*Burton's Anatomy of Melancholy, edit.* 1676, *p.* 177.)

* The first public library at Oxford was erected in Durham College, where Trinity College now stands, by Richard of Bury, who was Lord High Treasurer of England and Bishop of Durham in the time of Edward III.

† "*Philobiblon Richardi Dunelmensis, seu de amore librorum et institutione bibliothecæ tractatus pulcherrimus. Editio secunda, operâ et studio T. J.* (Thomæ James) *Novi Collegii in almâ Academiâ Oxoniensi. Oxon.* 1599." In the preface to this work, he acknowledges himself *ecstatico quodam librorum amore potenter abreptum.*" The eagerness, with which he explored and brought to light volumes of great value, is thus expressed: "*Delicatissimi quondam libri, corrupti et abominabiles jam effecti, murium fæcibus cooperti et vermium morsibus terebrati, jacebant exanimes*

volumes, which he had amassed, is highly interesting: "These are masters, which never use the rod or the *ferula;* they are void of choler, or resentment; they are not under the influence of money. If you approach them, they do not fall asleep; if you inquire for them, they do not conceal themselves; if you go astray, they murmur not; if you be ignorant, they know not how to ridicule and sneer at you*.

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exanimes; et qui olim purpurâ vestiebantur et bysso, nun cin cinere et cilicio recubantes oblivioni traditi videbantur, domicilia tinearum. Inter hæc nihilominus captatis temporibus magis voluptuosè consedimus, quàm fecisset medicus delicatus inter aromatum apothecas, ubi amoris nostri objectum reperimus et fomentum. Sic sacra vasa scientiæ ad nostræ dispensationis provenerunt arbitrium: quædam data, quædam vendita, ac nonnulla pro tempore commodata." (VIII. p. 30.)

What the Roman Emperor Julian said of himself may be pronounced of this prelate: "Some are fond of horses, others of birds or wild beasts; but, with regard to myself, an extraordinary desire of possessing books has been infixed within my heart from my childhood." *(Epist.)*

* "*Hi sunt magistri sine virgis et ferulis, sine cholerâ, sine pecuniâ. Si accedis, non dormiunt; si inquiris, non se abscondunt: non obmurmurant, si oberres: cachinnos nesciunt, si ignores.*" (Philobiblon, I. p. 9.) He seems to have been of the same opinion with Heinsius the keeper of the library at Leyden, who was wont to say of himself, that 'he no sooner came into his library than he bolted the door, excluding all the vices of which idleness was the parent.'—"*In quâ simulac pedem posui, foribus pessulum obdo: Ambitionem autem, Amorem, Libidinem excludo, quorum parens est Ignavia, Imperitia nutrix; et in ipso*

might have addressed them with singular priety,

Salvete, aureoli mei libelli,
Meæ deliciæ, mei lepores,
Quàm vos sæpè oculis juvat videre,
Et tritos manibus tenere nostris!
Tot vos eximii, tot eruditi,
Prisci lumina sæculi et recentis,
Confecêre viri, suasque vobis
Ausi credere lucubrationes,
Et sperare decus perenne scriptis;
*Neque hæc irrita spes fefellit illos.**

lefore the dissolution of their monastery, the nks of the Church of Durham were abundant-supplied with books. The north side of the rster, from the corner opposite the church-r to that which is next to the dormitory, was l glazed. In every window divided into three ıpartments were three pews or cells called rrols,' each monk having one appropriated himself. To these they occasionally retired, . there employed themselves with exemplary duity in their studies and private devotions; reading, copying manuscripts, illuminating : embellishing missals, and various other works

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æternitatis gremio inter tot illustres animas sedem mihi sumo ingenti quidem animo, ut subinde magnatum me misereat qui itatem hanc ignorant."

* *Traité des plus belles Bibliotheques de l'Europe, p.* 119.

of ingenuity and art. These pews or cells were finely wainscotted, and very close and compact, except on the foreside, which was carved so as to admit light through the doors. Opposite to them, against the wall of the Church, were fixed the shelves and cases full of books, which were at all times accessible to the monks. At the time of the Reformation, the printed books and manuscripts were removed from the north-cloyster to an apartment near the chapter-house; and, in 1628, the Dean and Chapter in a great measure rebuilt the room, and restored many ancient volumes which had long been left in a state of neglect.

On the south-side of the cloysters was the frater-house, or refectory. This fabric retained the name of the Petty Canons' Hall, until Dean Sudbury caused his new library to be erected in it's place. Consistently with that discretion, which invariably regulated his conduct, he ordered by his will that, if the building should not be completed before his decease, 'his executor should pay out of his personal estate all such sum or sums of money as should be necessary for the finishing thereof, according to such form or model or in such manner as he should direct.'

This library, though not to be compared with that of Augsburg in which Jerome Wolfius was accustomed to spend whole days, gathering flowers and fruits, and 'which was replenished with as many volumes as there are stars in the firmament,'

comprises a valuable treasure of ancient and modern literature, beside a choice collection of Greek coins and medals. Would it not tend to facilitate the acquisition of learning, if Catalogues were printed of the books and manuscripts placed in the different Libraries of the Universities of Great Britain and Ireland, as well as in the other repositories of literature in the United Kingdom, on a plan similar to that which has been executed by the direction of the Governors of the Hospital and Library in Manchester founded and endowed by Humphrey Cheetham, Esquire? *

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* In 1696 Dr. Comber the Dean, with the assistance of Mr. Miller the Precentor, began to arrange the books in the new library.

In 1699, a complete set of the Latin classics in 8vo, *cum notis variorum*, was purchased; the books were properly arranged, and catalogues of them drawn up. Among those, whose contributions are recorded in a register kept for that purpose, we find the names of Cosin Bishop of Durham, of Barwick, Sudbury, Montagu, and Dampier, Deans of Durham, and of several prebendaries. The reverend Philip Fall, who held the fourth stall, presented the library with his own account of Jersey, and with a large collection of musical tracts. Many ancient Greek coins were given by Sir George Wheler, and some very curious medals and coins by Mr. Morris, rector of Aldborough in Yorkshire. Mr. Dibdin, in his late splendid 'Bibliographical Decameron,' has drawn up an account of several of the rarities of this library, MSS. and printed, including under the latter head, a specimen of 'Wynkyn de Worde,' even to Mr. D. himself previously unknown. It is entitled, '*The Rote and Myrrour*

Nothing can tend more to diffuse knowledge, than a free access to public libraries. Yet so many instances of abuse have occurred, that it is absolutely necessary to introduce and enforce strict regulations, to be determined by local circumstances *. It is not probable, that in the present æra of liberal improvement any undue or unreasonable restriction should be imposed: nor would there be occasion to recommend the institution of a punishment similar to that, which was enacted for the preservation of the volumes of the Vatican library by the munificent Sixtus V †.

Myrrour of consolacion and confort.' It is, unfortunately, imperfect. It contains, also, a most magnificent copy of the Greek Bible printed at Basil in 1545, fol., and the only l. p. copy ever seen by Mr. D. of 'Polydore Virgil's History of England, 1554, fol. (III. 421—423.) The same volume contains, also, some interesting particulars relative to Bp. Cosin's love of books (Ib. 266—270.) and of Richard Bury, or rather Aungerville; referring to Surtees' very valuable '*County History of Durham*, and to his own '*Bibliomania*' (Ib. 229, 230.)

* See Philobiblon, Cap. 19. *De modo communicandi studentibus omnes libros nostros.*

† "*Sixti V. Pont. Max. perpetuo hoc decreto de libris Vaticanæ Bibliothecæ conservandis, quæ infra sunt scripta hunc in modum sancta sunto, inviolatèque observentur. Nemini libros, codices, volumina hujus Vaticanæ Bibliothecæ ex eâ auferendi extrahendi aliove asportandi, non bibliothecario, neque custodibus scribisque, neque quibusvis aliis cujusvis ordinis et dignitatis, nisi de licentiâ summi Rom. Pont. scriptâ manu, facultas esto. Si quis secùs fecerit,*

Dr. Sudbury died at Durham, full of years and honours, and was buried with great funeral pomp; no fewer than thirty-three of the clergy, thirty-four gentlemen of the county, and forty-eight gentlemen of the city of Durham, attending his obsequy *. His remains were deposited, on the third day of December, 1684, at the entrance of the choir of the cathedral, near those of Dr. William James, the sixty-fourth Bishop of Durham. On a plain stone, now removed, was engraven the following epitaph:

"*Quicquid mortale habuit heic deposuit, spe beatæ resurrectionis,* JOHANNES SUDBURY, S. T. P. *pietate, eruditione, antiquis moribus, gravitate, integritate vitæ, et sanctâ canitie verè reverendus; qui in funestissimis magnæ rebellionis temporibus magno animo et inconcussâ in Regem fidelitate multa perpessus, regno et ecclesiâ Numinis favore restitutis, Prebendarius primò* WEST-

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feoerit, libros partemve aliquam abstulerit, extraxerit, clepserit rapueritque, carpserit, corruperit dolo malo, ille à fidelium communione ejectus, maledictus, anathematis vinculo colligatus esto. A quoquam præter Rom. Pont. ne absolvitor."

(Anton. Cicarella de Bibliothecâ Vaticanâ.)

* An account of his funeral is inserted in Hunter's MSS. I. No. 49. The expense of it amounted to 479*l.* 5*s.* 4*d.*, including 1*l.* for "the watchers with the corpse," and 29*l.* to "the poor at the funerall."

MONASTERIENSIS, *dein Decanus* DUNELMENSIS *factus, eo munere per annos* XXII. *et quod excurrit cum laude functus, decessit an. ætatis* 80, *salutis* 1684.

" *Abi, lector, et æternitatem cogita* *."

He was, by purchase, the owner of an estate at Eldon in the county of Durham. This estate he bequeathed to his nephew and sole executor Mr. John Sudbury, L.L. B. and fellow of Trinity Hall, Cambridge †; who, in 1685, was particularly distinguished by James II. being the first Baronet created by that monarch. This gentleman, on the suggestion of his uncle ‡ (who appears

* Willis' Cathedrals, I. 256.

† In the '*Hymenæus Cantabrigiensis*,' a collection of verses written upon the marriage of Prince George of Denmark with the Princess Anne, is a Latin poem by John Sudbury, L.L. B. Fellow of Trinity Hall.

‡ A letter from the tranquil suitor to Mr. Wilson, Registrar of the Chapter of Durham, whom the Dean had authorised to treat with the lady's father upon the subject, will fully display the state of his affections:—" I have no particular inclinations to the lady, any more than that I thought it would be more grateful to my unkle than any other match; for had I not thought so, I should not have lost so many opportunities, which I had been invited to in other places.—I believe Sir Thomas cannot give her above 1000*l.* at most: or else he pretends so, because he fancies my unkle or myself are wholly bent upon it, and that is a great mistake; and *if you know any other of a better fortune*, a woman that you think I should like (for, I believe, our fancies

to have stood *in loco parentis* upon the occasion) married the only daughter of Sir Thomas Exton of Doctor's Commons, Knight, and died without male issue. The Eldon property, after passing through the hands of different proprietors, was purchased by Sir John Scott; who, on his appointment in 1799 to the dignity of Lord High Chancellor, was created Baron Eldon of Eldon in the county of Durham. The Dean gave a portion, likewise, with his niece Elisabeth, sister of the above gentleman, on her marriage to William Temple, Esq. of Old Durham.

An accomplished scholar and a profound divine, Dr. Sudbury was particularly conversant in Hebrew literature *, the study of which

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fancies are alike) pray let me know of it as soon as you can: and, if you find me ungrateful for any of your favours, then say I am not what I really am." This lady, who survived her husband, administered to his will, April 24, 1691; and re-married. Sir John appears indeed, from another letter to the same gentleman (written during the Dean's last illness) to have kept a steady eye on his own interest.—" I find my brother and sister lay close siege at the deanery; I suppose, in order to take possession. If my unkle should die, I hope their mother has left them a good large chest, to secure what he shall leave them!"

* "*Nullum, reverende domine, invenio quem tibi præferam; tibi, inquam, quem scio in Ebræorum literaturâ versatissimum esse, auctoritate apud omnes theologiæ candidatos atque amatores plurimùm pollere.*" (From a letter in manuscript in the Chapter-Library, addressed to Dean Sudbury by Alexander Amydeus, a Florentine

he earnestly recommended to the junior clergy, from a full conviction that it is scarcely possible to make any progress in theology, without a competent knowledge of the language in which the Scriptures of the Old Testament were originally written. If any feature more peculiarly discriminated his character, it was that charming benevolence of disposition, which invariably influenced him to tread in the steps of his beloved friend and predecessor—by doing all the good in his power. Some of his acts of public munificence have been mentioned *. His deeds of

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tine and Professor of Hebrew in the University of Aberdeen. Of this person, who was a convert from Judaism to Christianity, see Kennet's Register, p. 809.)

* The name of Dr. Sudbury occurs in the list of benefactors, who contributed to the erection of the new fabric of St. Paul's in 1681. In Hunter's MSS. I. No. 72, is a farther account of his charities.

	£.	s.	d.
"Laid out upon Billingham Vicarage House, and Chancell	298	12	6
Merrington House, and Chancell	190	10	7
To build Bow-Church	10	0	0
The Library	1116	14	0
Building St. Paul's	300	0	0
Emanuel Colledge Chappell	500	0	0
Plate to Westmr. Church	80	0	0
	£ 2495	17	1

Schollarshipps

private charity, dispensed with such a studied concealment that the partakers of his bounty seldom knew the hand from which it proceeded, now have their reward.

Beside the Discourse, which he preached in 1660 at the consecration of five Bishops, he published separately;

I. A Sermon preached before the King, May 9, 1675. Phil. iv. 22. *All the saints salute you, chiefly they that are of Cæsar's household.*

II. A Sermon preached before the King at Whitehall, May 7, 1676. 1 Tim. iii. 15. *The pillar and ground of the truth.*

III. A Sermon preached before the King at Whitehall, May 20, 1677. Matt. xxviii. 30. *And lo! I am with you alway, even to the end of the world.*

These Discourses, printed by his Majesty's special command, contain many seasonable remarks on several of the errors and corruptions of the Church of Rome, urged with great energy of argument and with those sentiments of candour and moderation, which will, I trust, ever characterise the writings of the protestant Divine.

Two original portraits of Dr. Sudbury are extant in Emanuel College, Cambridge: one in

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Schollarshipps and Greeke Lecturer at Emanl.

To bind Apprentices at St. Edmondsbury [which charity is still in existence.]

Scholars at the University."

the combination-room, and the other on the south-side of the gallery in the master's lodge. The portrait, of which an engraving accompanies these volumes, is in the possession of the Dean and Chapter of Durham, and is placed at the end of their library. A fourth is at Brancepeth Castle, which was formerly inhabited by his niece, Mrs. Tempest. Upon the sale of this mansion, the pictures were not removed. It is extremely probable, therefore, that the portrait in question is an original.

Dr. Denis Granville, a younger brother of John the first Earl of Bath of that family, succeeded him in his deanery. The perseverance of this gentleman, in declining to take the oaths of allegiance to King William and Queen Mary, caused him to be deprived of his great preferments in 1691. We may lament his forfeitures; but we cannot sufficiently admire "the integrity of his heart and the innocency of his hands," while he thus sacrificed all his secular views to the dictates of conscience *. He followed his unfortunate Sovereign into France; but from the court of St. Germain, the unprovoked insults of Popish priests, and the illiberal jealousies which they entertained against him on account

* With the Deanery of Durham, he held it's Archdeaconry, and the Rectory of Sedgefield; that is, to use his own words, "the best deanery, the best archdeaconry, and one of the best livings in England."

of his religion, compelled him to retire. Immediately after his deprivation, the Deanery of Durham was conferred upon Dr. Thomas Comber, the friend of Archbishops Tillotson and Sharp; of whom it may be justly said, that the Church of England cannot boast a more able and learned defender of her Doctrine, her Liturgy, and her Discipline.

MEMOIR

OF

SIR GEORGE WHELER,

PREBENDARY OF DURHAM.

MEMOIR, &c.

GEORGE WHELER, an eminently learned and pious Divine in the seventeenth century, was the eldest son of George Wheler, Esquire, of Charing in the county of Kent, where he was born in 1650. His parents, with many English families distinguished for their loyalty, being under the necessity of leaving England, enjoyed at Breda an asylum from the calamities in which their country was involved: but his father, who had suffered severely in the civil war, on his return at the Restoration found his property greatly reduced. From the title of Colonel given to him by Antony Wood, it may be presumed that he had held a commission in the royal army. George, his eldest son, received the first rudiments of his education at the grammar-school annexed to the College of Wye in Kent *. About the year 1668, he was admitted

* This Establishment was founded in the tenth year of Henry VI. by John Kemp, Archbishop of York, for the celebration

a gentleman-commoner of Lincoln College in the University of Oxford, under the care of Mr. George Hickes, at that time a Fellow of the College. In the preceding year, he had become the possessor of several estates in Hampshire and the county of Wilts, and also of houses in St. Margaret's, Westminster, in Spital Fields, and in other parts of London, bequeathed to him by Sir William Wheler, Knight, of Datchet near Windsor *.

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bration of divine service, and for the education of youth. Kemp, according to Leland, was a poor husbandman's son, and a native of the village of Wye. The parish-church was converted into a college, consisting of a proper number of chaplains and priests to administer daily in it; one of whom, called the Master or Provost of the College of St. Gregory and St. Martin, exercised presidency over the others. A set of statutes was compiled, and the Institution was endowed with competent estates and revenues. In 1545, Edward Bond, the last Provost, surrendered it with all it's possessions into the hands of Henry VIII. After a succession of different owners, it became the estate of Sir George Wheler, who by a codicil in his will gave "the scite and buildings of the College of Wye to the master of the grammar-school there, and to the master and mistress of the Lady Joanna Thornhill's charity-school there, and their successors for ever."

(Hasted's History of Kent, III. 174.*)*

* Sir William, in conformity to the custom which then prevailed, leaves "a jewel in a red velvet case to be presented to the King (Charles II.) as a token of loyalty; as also a picture of the Virgin and Child in water-colours, and a silver candlestick of Viana's workmanship."

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His studies in the University he pursued with exemplary diligence, and (what was of far greater consequence) he was there confirmed in those excellent principles of religion and virtue, which he had imbibed from his parents, and by which his ensuing life was uniformly regulated.

In October, 1673, Mr. Hickes being advised to leave Oxford for a short time on account of his health, "began a voyage beyond the seas in the quality of tutor to a gentleman, whereby he improved himself as to the understanding of places, men, and manners. He spent eighteen months travelling to and fro* in France and Switzerland." This gentleman was Mr. George Wheler.

A more seasonable period for visiting foreign countries could scarcely have occurred. The blessings of peace and prosperity had been diffused over the whole of Europe: and a more enlarged intercourse between learned and ingenious men followed as a matter of course.

Among other accomplished scholars, with whom Mr. Hickes and his pupil associated themselves in France, they formed an intimate connexion

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The wife of this gentleman, who lived in Channel-Row, Westminster, seems to have been the lady from whom Charles I. a few days before his death received a cabinet containing jewels, diamonds, &c. which had been formerly entrusted to her care. (*Echard's History of England*, 659.)

with Mr. Henry Justell, secretary and counsellor to Lewis XIV. and a zealous Protestant. From him they obtained the most authentic information of the resolution of the French Court to revoke the Edict of Nantes *. This perfidious and cruel purpose, which was not actually put in execution until some years afterward, was the result of a premeditated plan to extirpate the Protestant Faith. Mr. Justell consigned to the care of Mr. Hickes the original Greek manuscript of the '*Canones Ecclesiæ Universalis*,' edited by his father †, with several

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* The Edict of Nantes, originally granted by Henry III. for the security of the Protestants, had been confirmed in 1621, and again in 1625. Nothing tended more to preserve the internal tranquillity of France. By it religious and civil feuds were lulled asleep, all restrictions were removed, and a free admission to employments of profit and honour was conceded to those of the Reformed Faith. It's repeal, in 1685, by Lewis XIV. produced scenes of unprecedented devastation. "If you had no other reason," says Martin Luther, "to go out of the Roman Church, this alone would suffice; that you see, and hear, how contrary to the law of God they shed innocent blood. This single circumstance shall, God willing, ever separate me from the Papacy: and if I was now subject to it, and could blame nothing in any of their doctrines, yet for this crime of cruelty I would fly from her community, as from a den of thieves and murtherers."

† Archbishop Usher undertook to compose a Digest of the Canons of the Ancient Church, as extant in this MS. See one of his Letters to Dr. Ward.

other valuable manuscripts, under an express injunction to present them to the University of Oxford, and from that learned body received in return the honorary degree of Doctor of Laws by Diploma*. In 1681, in order to secure himself from the horrors of the persecution then ready to burst forth, he fled to England, where protection was liberally accorded. He was appointed Keeper of the Royal Library at St. James', and retained that office till the time of his demise, when he was succeeded by the illustrious Bentley.

In May, 1671, Mr. Hickes returned to England. When it was objected to him, in the latter period of his life, that 'while he was abroad he communicated with the French Protestants who professed the same principles with the Presbyterians and equal hostility to the Church of England,' he made the following reply, in a letter addressed to Dr. Turner, President of Corpus Christi College, Oxford:—"When I was in France thirty-four years ago, I went to Charenton, and once there received the sacrament, and afterward at Blois. But when I came to Montpelier, I declined the sacrament, though I went to the

* In this Diploma his character as a scholar is thus expressed: *Non modò omni scientiarum et virtutum genere per se excelluit, verùm etiam parentis optimi et eruditissimi Christoph. Justelli doctrinam et merita ornando atque excolendo sua fecit.*
(Wood's *Ath. Ox.* II. 199.)

temple; having by reading, and conferring about the mission of the French Protestant Ministers, altered my opinion. We went from Montpelier to Lyons, where I was a month, and never went to the temple: thence we went to Geneva, where once, out of curiosity, I went to the great church, and once to the church on the bridge upon invitation to hear their most celebrated preacher, who preached one of Dr. Sanderson's sermons in French. There, also, I was invited to the sacrament by Mr. Diodati: but not going, he told me, 'he believed I absented myself, as many English did, who questioned their mission;' and, afterward, he grew cold and dry in his conversation with me."

Nothing could exceed the affection shown by Mr. Wheler to the friend of his youth, who has thus expressed the sentiments of his grateful heart: "Among the many other favours received from you, I cannot here forbear to mention the kind and seasonable offer you made me to accompany you in your travels at the time when my physician charged me, as I loved my life, to leave the College for a year, and travel about my own country. No blessing, Sir, ever happened more providentially to a man, than this did to me. For while I travelled with you at your own charges in France, I perfectly recovered my health; and therefore you must allow me to say, that to you, under God, I owe my life." It

is pleasing to add, that these two persons maintained throughout their lives the utmost harmony of friendship.

Mr. Wheler having employed nearly two years in surveying various parts of France, Switzerland, and Italy, resolved to make a voyage into the Levant, and for this purpose hastened to Venice; where he engaged Dr. Spon, a member of the College of Physicians at Lyons, to accompany him. This discreet and ingenious man, the learned son of a learned father *, was a native of Lyons. With a taste for antiquities considerably improved by the instruction of the celebrated M. Vaillant, whom he attended in a journey through Italy, it was impossible for Mr. Wheler to have selected a companion better qualified to assist him in his investigation of the monuments of ancient literature. They were congenial in their dispositions and pursuits. Of their travels a very interesting history is given by

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* That father lived to see his son more illustrious than himself. To him were applied the lines in Ovid,

> ..... *natique videns benefacta fatetur*
> *Esse suis majora, et vinci gaudet ab illis.*

Mr. Boyle's eulogy of the worth of Spon is strictly just, when he declares, that "the qualities of a learned and of an honest man were never more happily united than in him." He represents his *compagnon de voyage* as a '*Gentilhomme d'honneur, qui n'a pas moins de sincerité—ayant eu d'aussi bons yeux que moi.*'

Mr. Wheler himself*. His laudable motives for undertaking this work cannot be more clearly expressed than in his own words: "When I considered the many and imminent dangers and difficulties I had by God's wonderful providence been delivered from, the many obligations and signal honours I had received from several illustrious societies and generous friends, both at home and abroad, with the happiness, peace, freedom, and tranquillity I was returned to, and we of this country enjoy above any nation in the world; I concluded it would misbecome me to bury such blessings in oblivion, without erecting the least monument of gratitude in remembrance of them. Therefore enjoying some leisure in the country-solitudes I chose to retire to after my return, I made this and my books my divertise-

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*The excellency of Mr. Wheler's volume of Travels is acknowledged by every one, who has traversed the same districts. The admirer of classic antiquity will be highly gratified by it's account of ancient medals and inscriptions: but, above all, the botanist, notwithstanding later improvements in his favourite science, will find a rich fund of entertainment. Nor will less delight arise from the incidental elucidation of other parts of natural history. See, particularly, the description of the Camelion (III. 247.) and compare it with that of the same animal given in Hasselquist's Travels into the East. Spon has, also, employed six pages (I. 373—379.) upon the subject. Mr. Wheler, however, in his Preface, modestly acknowledges "that others have published writings on great part of this subject, aided by parts and learning, far exceeding any thing he could pretend to." (p. i.)

ment." Spon had already published an account of the same tour *. The perusal of these volumes, and a more careful examination of his own papers, were peculiarly pleasing to Mr. Wheler. Though they have slightly varied in some matters of no very great moment, their disagreement tends rather to strengthen, than to invalidate, the credit due to their respective narratives.

Previously to their setting off for the East, they determined to spend a short time in visiting the University of Padua, in order to inform themselves of some important matters regarding the state of Venice, as the greater part of their journey would probably lie through the Venetian territories. The history of this Republic Mr. Wheler could not contemplate without admiration. He considered it as one of the noblest, wealthiest, and securest cities in the world. It's 'most Serene Republic,' as it was usually stiled, was the oldest free state then existing, and from it's extensive and fertile territories the object of the envy and jealousy, not only of the Grand Signor, but also of most of the Christian Princes, it's neighbours. Alas! how has it since been stripped of it's greatness? By the treaty of Campo Formio in 1797, it's states,

* In three volumes, 12mo, under the title of '*Voyage d'Italie, de Dalmatie, de Grece, et du Levant fait aux années* 1675 *et* 1676, *par Jacob Spon, Docteur Medecin Aggregé à Lyon, et George Wheler, Gentilhomme Anglois.*' A Lyon, 1678.

ceded to Joseph II. Emperor of Germany, were erected into a province of Maritime Austria. It once equalled Rome itself in the magnificence of it's ornaments, it's statues, and it's paintings. Of these the most valuable, including the celebrated Laocoon and the Horses of St. Mark's, have been consigned by the hand of military rapine to Paris *. They have since, however, been nobly recovered, and restored, by the conquerors of Waterloo.

The two friends, along with Mr. Francis Vernon and Sir Giles Estcourt, two other English gentlemen, set sail from Venice on the twentieth of June, 1675, in a galley appointed to convey Morosini, the Venetian Envoy, to the Grand Signor's court. In the different places where they went on shore, at the rock of St. André (where was a convent of Franciscan Fryars made pleasant by the prospect of the woods, the hills, and the sea) at Ruigna, at Zara, at Mortaro, at Spalato, at Trau, at Lesina, and at Corfu, Mr. Wheler indulged his early love of botany, with an ardor which can be known only to the votaries of that delightful science. "Simpling," says he, "seldom failed to give me satisfaction, when all other

* Mr. Wheler was at Venice on the Feast of the Ascension, and was a spectator of the splendid ceremony of the Doge marrying the Adriatic from his Bucentaur or state-barge, attended by those of the Venetian nobility.

(Spon, I. 77.)

divertisements failed." He was particularly struck with the situation of the island of Zante *. This

* The ὑλήεις Ζακυνθος of Homer, and the *Nemorosa Zacynthos* of Virgil. Modern travellers relate, that Zante far excels the other islands of the Sept-insular Republic in riches and cultivation, the industry of it's inhabitants having given to it an air of cheerfulness, so that they do not scruple to call it 'the Flower of the Levant.' Here their two companions, called by Spon (with French inaccuracy) M. F. Vernha and Vernham, and Chevalier Gilles Etscaurt, left the party. Both of them met with an early and deplorable fate, dying far from the place of their nativity. Having visited Athens, they subsequently made the tour of the Morea. During this journey, Sir Giles Estcourt was seized with a malady, which rendered it dangerous for him to proceed. But being in a country where he had received harsh treatment, and was apprehensive of personal peril, he hastened to Athens. Before he reached that city, however, he died suddenly, as he was dismounting from his horse. His remains were interred in the Greek church, which was nearest to the place of his death. Mr. Vernon, an able astronomer and mathematician, was educated at Christ Church, Oxford. While he was abroad, he wrote a Latin poem in hexameter verse, entitled '*Oxonium*,' printed in 1669. From the following lines it appears, that he had been absent from England four years:

Ast me dum terris latè feror omnibus exul,
Perque fretum ducit novitatis amabilis error,
Usque tuis ereptum umbris gremioque carentem
Quarta momordit hyems, et quarta retorruit æstas.

He seems to have been seized with an unconquerable desire to visit distant countries, and encountered many hazards in gratifying his wishes. At Athens, as Spon informs us, while employed in measuring the Theatre of Bacchus, he would have been fired upon by the Turkish soldiers of the garrison, if the Consul

'golden island' he pronounces to be one of the most fruitful and pleasant places he ever saw. Having observed that a hill near it's principal town "abounded with many springs of excellent fresh water," he intimates his approbation of the opinion of those who maintain that "the sun first draweth the water out of the sea into clouds, and lets it drop down again in rain or snow upon the hills; whence it collects itself into subterraneous channels, and so breaks out again in springs;" and subjoins, "We may therefore wonder, and

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Consul Giraud had not interposed. The Venetians, a more sagacious people (he adds) from a similar cause mistook Mr. Wheler and himself for engineers in Dalmatia and at Corfu! He had heard, it appears, of Mr. V.'s being plundered by the corsairs of Seripho, and banditti in Persia, but not of his murther; and therefore anticipated from his talents, and his labours, great results. This is no solitary instance to justify the pathetic, *O fallaces hominem spes*, &c. of the Roman orator. As he was returning to Athens, he was taken prisoner by a band of Christian corsairs, who robbed him and left him at Milo. Some English gentlemen, however, having furnished him with money, he was enabled to proceed to Constantinople, and thence to Trebizonde, with an intention to pass into Persia. But he was met by a troop of Arabs near Astrachan in Persia, by whom he was finally assassinated. See in the *Philosophical Transactions, No.* 124, '*Observations in a Voyage from Venice to Smyrna.*' These Observations are inserted in *Ray's Travels.* Mr. Vernon having with all exactness taken the latitudes of the most eminent places in Achaia (Patras, Delphi, Thebes, Chalcis or Egripo, Corinth, and Athens) was of great service to Sir George Wheler, in the construction of his Map of that country.

adore the wisdom of the great Creator of all things, that hath laid the earth in heaps, and hath lifted up the rocky mountains to the heavens; which we ignorantly call 'barren,' and the Fable mocks for only bringing forth of mice: when they, like good though aged fathers, furnish their children, the valleys, with such plentiful supplies of streams, as render them so abundantly fruitful, and their fields to stand *so thick with corn* and every thing else that is good and beautiful, that they seem really to *laugh and sing*." This is inserted in order to prove how perfectly compatible an ardent pursuit of science is with true piety, which indeed seems to predominate throughout the whole of his remarks.

The fleet, with which they sailed, being detained for some days at Tenos, Mr. Wheler could not resist the opportunity of visiting Delos, as it was not more than eight or ten miles distant. While he and his attendants were engaged in exploring it's fragments of antiquity, a violent tempest arose. Almost destitute of provisions, they found themselves in an extremely perilous situation. Unable to return to their ship, they drew their boat ashore, and spent the night in great anxiety. The next day proved equally tempestuous. To augment their distress, from the top of a steep hill they perceived the fleet under sail. Their little remaining portion of food they now divided into equal parts: but

no water was to be discovered, except what was salt. Wearied with toil, scorched with heat, and suffering from excessive thirst, on the approach of the second night they lay down to rest, "committing themselves to the mercy of the great Preserver as well as Creator of beings." At length Dr. Crescentio, their guide, brought them the welcome news, that he had found a cistern of water. "This made them all, though Greeks, Romans, English, French, and Dutch, and differing in religion as well as in country, agree in one to give praise to their great Preserver:" and they indulged the cheering hope, that he who had so far favoured them would, when he saw it convenient for them, appease the raging of the ocean. The next day, the wind abated, and a calm followed. They put out to sea without delay, and by great providence arrived safe at the port and town of Mycone *. A tradition prevails, that during his season of

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* Here the ships had been obliged by the violence of the gale to cast anchor. Spon has described their terrors and hazards in a very vivid manner. (I. 189—191.) At Delos Mr. Wheler noticed, near a heap of ruins where the temple of Apollo is known to have been, "the body and fore-part of a Centaur so admirably well cut in white marble, that life and vigour appeared in every vein and muscle."

Et Phœbo sacer ales, et almo gratus Iäccho
Crater, et duplici Centaurus imagine gaudet.

(Manilius.)

dismay and hazard, Mr. Wheler formed a solemn resolution to dedicate himself to the ministry, if it should please God to prolong his life *. His description of the scenery of this island, which is now destitute of inhabitants, cannot be read without much gratification.

He has given an engraving of the forked top of Parnassus, which he considers as being "not only the highest in all Greece, but one of the

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* His devotedness to the ministerial office, in the earliest period of his life, is thus noticed by Mr. Hickes: "I know you think the priesthood itself a great dignity, for the relation it gives you to God as his minister, even a greater dignity than all the other modern titles, by which (to honour the profession, and encourage the study of divinity) the canon-law, and the schools, have distinguished priests. You know the office and title of a priest was thought so honourable in the primitive times, that the most noble of the laity were desirous of it, when it was attended with all the discouragements of persecution. And so much reverence you had for it when a youth in the college, and after your return from your travels so strong an inclination to it, that you changed your gown, and honoured your military with the sacerdotal title; when you had no prospect but to serve God (as you did for some years) in a cure of souls with a very little revenue, which with much of your own you made great to the poor; and I am confident you would then have taken holy orders, though the church had been under a Dioclesian, an Arian, or Marian, or Anti-prelatical persecution: so pure were your intentions in desiring the priesthood, and so great your zeal for the service of God and his church."

(Spirit of Enthusiasm Exorcised. 1707.)

highest in all the world, and not inferior to Mount Cenis amongst the Alps *."

At Constantinople, in 1675, Mr. Wheler was admitted into the friendship of Dr. John Covel, who was successively Chaplain to Sir Daniel Harvey †, and Sir John Finch, when they were Embassadors to the Porte. Sir John Finch was, at that time, at Adrianople ‡. But, upon his return thence, he gave them frequent opportunities of free access to him, and communicated to them much useful information §. Dr. Covel gra-

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* Travels, IV. 318.

† Dr. Thomas Smith, usually called 'Rabbi Smith' or 'Tograi Smith' from his knowledge of the Oriental languages, and the intimate friend of Sir G. W., was Chaplain to Sir D. H. from 1668 to 1671. See *Phil. Trans.* ccxxx. 527., clii. 835. He was the author of '*Vitæ quorundum eruditissimorum,' &c.* 1707, and a great many other works connected with the ecclesiastical antiquities and literature of the East.

‡ 'We had a very hot plague: my Lord Embassador retired to a village; but it soon arrived there. So he lived in his tents, till the sickness got among the servants, of whom five died; then he returned to the village.' *(Letter from Mr. Coke, Secretary to the Turkey Company, dated from Pera, October 9, 1675, in the Harleian Miscellany, V.* 347.*)*

§ Sir John Finch was of Baliol College, Oxford, having received his education at a school in Oxford, under the care of Mr. Edward Sylvester, noted in his time (to use the coarse language of Antony Wood) "as the common drudge of the University, either to make, correct, or review the Latin sermons of

tified his young countryman with the inspection of many medals and ancient intaglios, as well as

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of certain dull theologists thereof, before they were delivered at St. Mary's; as also the Greek and Latin verses of others, as dull as the former, that were to be put in or before books that occasionally were published." He was afterward admitted of Christ College, Cambridge. It is not possible to mention his name without recalling to our memory the history of the solid friendship which subsisted with uninterrupted harmony between him and Sir Thomas Baynes, the Gresham Professor of Music. They were both pupils of the seraphic Henry More. Attached to each other from no mean or selfish motives, pursuing one kindred plan of studies, and nearly of the same age, with—

> ..... a like proportion
> Of lineaments, of manners, and of spirit,

they formed a resolution to live together in constant habits of virtuous conduct.

During the usurpation of Cromwell, they spent several years in Italy, and were created Doctors of Physic at Padua, where Mr. Finch was made Consul of the English nation. He was also promoted to a high station in that University, was honoured with a marble statue, and received marks of favour from several of the Italian princes.

At the Restoration they returned to England, and were admitted Fellows Extraordinary of the College of Physicians. In 1661 Mr. Finch, having been knighted by his Majesty, was admitted, along with his friend, Graduate of Physic at Cambridge. In 1664, they were both elected Fellows of the Royal Society, upon the first choice made by the Council after the grant of their charter; and, as long as they remained in England, constantly attended the meetings, and cordially exerted themselves in advancing the designs, of that illustrious Institution.

(Sprat's 'History of the Royal Society.' 1667. 431, 432.)

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with specimens and descriptions of rare plants and animals which he had himself ingeniously designed.

When Sir John Finch was commissioned to negociate the King's affairs at the Court of the Grand Duke of Tuscany, he was accompanied by Dr. Baynes to Florence. In 1673, he was named Embassador in Ordinary to the Grand Signor; and his friend, who had been knighted the year preceding, attended him to Constantinople as his Physician. In this department, he conducted himself to the entire satisfaction of the English merchants.

On the fifth of September, 1681, Sir Thomas Baines died, as it is said, of the plague. "His corpse was embalmed, and the bowels interred at Constantinople, with a monument over them by his [Sir John Finch's] order; and soon afterward returning to England, he brought the body with him, and sent it to Cambridge; where, having made a funeral oration in honour of the deceased, it was deposited in the Chapel of Christ's College. And a few months after this (namely, on the eighteenth of November, 1682) Sir John himself dying at London was carried down to Cambridge and, according to his desire, laid in the same grave with his friend; being unwilling to be separated from him at death, who had been his constant companion, and the partner of his fortunes so many years while living."

(Ward's Lives of the Professors of Gresham College.)

On a monument, erected in the College-Chapel to their memory, is still extant a Latin epitaph written by their venerable tutor. The classic scholar will read with pleasure a composition, which has been justly admired for the elegance of it's language, and it's accurate delineation of their learning and friendship. A transcript of it is inserted in *Le Neve's Monumenta Anglicana,* in the *Biographia Britannica* under the article 'Baynes,' and in *Ward's Lives.*

Our travellers lodged in the house of an honest Jew at Galata, a town bordering on the harbour of Constantinople *, and hence they made different excursions into the adjacent country. Among other places, they visited a neighbouring village toward the Black Sea, which from it's beauty and the pleasantness of it's situation is called 'Belgrade.' † They subsequently traversed several parts of Asia, along with Dr. Covel and Dr. Pickering, physician to the English factory at Symrna. The former, beside his other acquirements of elegant science, was

> ..... well-skill'd
> In every virtuous plant and healing herb,
> That spreads her verdant leaf to th' morning-ray.

Mr. Wheler accompanied him to Olympus ‡, a mountain covered with a profusion of plants;

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* Travels, II. 204. This place commanded a view of the Grand Signor's Seraglio. See, in *Sandys' Travels*, the Plate opposite p. 24, 6th edit. 1673.

† To this place many natives of rank, foreign embassadors, and opulent merchants, retire during the scorching heats of summer. Rees, in his '*Cyclopædia*,' mistakes this village for the celebrated city of the same name, four hundred miles from Constantinople!

‡ Travels, III. 218. This mountain is usually called Olympus Asiaticus, or Olympus of Mysia, to distinguish it from the Olympus of Macedonia or Thessaly, so much celebrated by the Greek and Latin

and in two hours collected more curious specimens than he could ever find names for. The approach of night forced him reluctantly to desist from his labours.

Dr. Covel having left them to return to Constantinople, they continued their route on horseback; Mr. Wheler, as we are informed by his vivacious * fellow-traveller, not a little annoyed at the want of bridle, saddle, and stirrups, like the Marcus Aurelius of the capitol. When they were only two short days' journey from Smyrna, they quitted the direct road, traversed a pleasant country interspersed with woods and pastures, and arrived at Thyatira on the nineteenth day of October, 1675. The exact situation of this place

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Latin poets. Among other plants, the Hypericum Olympicum, or St. John's Wort of Olympus, discovered upon this mountain, was introduced by Sir George Wheler into England.

(Linn. Systema Naturæ, VII. 510.)

Many of the first botanists of the seventeenth century acknowledged their obligations to Sir George for his contributions. Among these were Morison, Plukenet, and above all, the pious, humble, and modest Ray, the friend of Willoughby, two names never to be mentioned without sentiments of esteem and veneration.

* His vivacity, however, was not poetical: for speaking of the Sorga and it's illustrious neighbour, Petrarch, he informs us that *il y composa ces beaux vers, qui ont fait l'admiration de son siecle; et l'on dit en effet qu'elle a vers sa source des endroits merveilleux pour les enthousiasmes des poëtes. Mais,* comme je ne prétens point à cette qualité, je ne m'y arrêtai pas! &c. (i. 10.)

was not known, until the curiosity and piety of Mr. Paul Ricaut, the English Consul at Smyrna, discovered it from numerous coins and inscriptions *. "This," says Mr. Wheler, "is a very ancient city in Lydia, or in the confines of Mysia (a colony of the Macedonians, according to Strabo) situate almost in the mid-way between Pergamo and Sardis, in a very delightful plain: but since more famous in Holy Writ, being one of those Churches of Asia the Son of God vouchsafed to write to by the holy Apostle St. John; showing them what they must look for, if they did not reclaim themselves from the fornication with which they were polluted through the persuasion of some, who taught them to eat *meats offered unto idols*, thereby to dissemble the truth. Upon which warning how well they reformed, is uncertain: but certain, that Christianity is almost extinct in this place; there not being above ten Christians in the town, destitute both of church and priest. Their patience and suffering, undoubtedly, is great among that disproportionable number of infidels: for the town is very populous in Turks, and may contain four or five thousand souls. It's ancient temporal, as well as spiritual,

* From a coin in Sir George Wheler's collection it may be inferred, that this city was founded by the Romans; the reverse of the coin being a figure of Romulus and Remus sucking a wolf, with these letters, ΘΥΑΤΕΙΡΗΝΩΝ.

(Travels, III. 232.)

beauty is destroyed; it's marble buildings are buried in their own ruins, houses built of clods of earth and dried in the sun only remaining, and it's once-glorious name obliterated." M. Spon has remarked, that 'the Christians in this city are only a few slaves and strangers, who support themselves by labour' *.

About seven miles from Smyrna they were met by Mr. Ricaut †, his Majesty's Consul, with fifty English merchants, who had provided a collation for them; and having drank the King's health, advanced in regular order into Smyrna. From the Consul, and from Mr. Lake the English Chaplain, they received many acts of kindness, as

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* I. 300.

† The English gentlemen, who after the Restoration were appointed Embassadors and Consuls in the different states of Italy, and at Constantinople, Smyrna, and other places in Asia, were truly respectable. Among these may be classed Sir Paul Ricaut. *C'est un très-galant homme* (says M. Spon) *fort aimé et respecté de tous les Francs. C'est lui qui a écrit l'état de l'Empire Ottoman, et presentement il travaille à la continuation de l'Histoire Ottomane depuis Sultan Mourat, que les Turcs n'ont jamais nommé Amurat comme nous faisons. Il nous fit aussi voir un livre qu'il avoit avancé, et qui traite de l'état present de l'Eglise Grecque. Il n'y a personne, qui se puisse mieux acquitter que lui de semblables ouvrages. Il a été long-tems Secretaire de l'Ambassade d'Angleterre sous Monsieur le Comte de Winchelseay, et il sçait parfaitement le Grec ancien et moderne, le Turc, le Latin, l'Italien, et le François, outre l'Anglois qui est sa langue maternelle.* (I. 311.)

well as from the whole factory, who lived together in great harmony.

Mr. Wheler, having finished his historical detail of the antiquity of Smyrna under the Heathen Emperors, observes that " what was and ever shall be it's true glory was, their early reception of the Gospel of Christ Jesus; glorious in the testimony he hath given of them; and happy in the faithful promises he hath made to them. Let us consider, therefore, what he writeth to them by the Evangelist St. John, Apoc. ii. 9. *I know thy works, and tribulation, and poverty; but thou art rich. And I know the blasphemy of them that say, 'They are Jews,' and are not: but are the synagogue of Satan. Fear none of those things, which thou shalt suffer. Behold, the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.* Agreeably to which, in those times this Church was as a noble army of martyrs, whereof St. Polycarp their pastor, as their lieutenant-general, was martyred, either in the Theatre or Cirque, by wild beasts*. His tomb yet remains on the hill bounding the north-side of the Cirque, and is visited with great devotion: but his true glory is on high. These

* Sir George Wheler, writing probably from memory, is here inaccurate. Polycarp suffered death by fire.

Christians do yet remain considerable, and in a far better condition than any of the rest of the Seven Churches. The Greeks, that are here, have but two churches; yet they are numerous, this place being the seat of their Metropolitan. But beside them here is a great number of Christians of all nations, sects, and languages. The Latin church hath a monastery of Franciscans; the Armenians have one church: but the English, which are the most considerable number next the Greeks and Armenians, have only a chapel in the Consul's house; which is a shame, considering the great wealth they heap up here beyond all the rest: yet they commonly excel them in their pastor. For I esteem a good English priest an Evangelist, if compared with any of the rest." *

The two cities, Ephesus and Smyrna, have been termed 'the eyes' of Asia Minor. The travellers were extremely desirous of seeing the former place, which was not far distant †. In the course of their journey thither, they met six horsemen prepared to attack them. Their deliverance upon this occasion they attributed, not to the protection of the Janizary appointed to attend them, but "to the merciful hand of God

* Travels, III. 245.

† According to Dr. Chandler, they are distant from each other 320 stadia.

toward them; and therefore to him, as it was most just, they gave the praise." *

While they were engaged in viewing the remains of this once-celebrated city, "how could they choose but lament the ruin of her glorious church; to see their candlestick and them removed, and their whole light utterly extinguished! These objects ought to make us, that yet enjoy the mercy of God (adds the illustrious Englishman) tremble and earnestly contend to find out whence we are fallen, and do daily fall, from bad to worse: that God *is a God of purer eyes, than to behold iniquity;* and seeing the *axe* thus long since *put to the root of the tree,* should it not make us repent and turn to God, *lest we likewise perish!*" † All the inhabitants of this city did not amount to above forty or fifty families of Turks, living in poor thatched cottages, without one Christian among them.

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* Travels, III. 252. Spon, however, gives a different account of the probable cause of their escape: "*Voyant que nous étions tous bien armés, à la reserve de nôtre Armenien qui n'avoit que son sabre, comme ils n'avoient pas tous des armes à feu, ils crurent qu'il ne feroit pas bon se jouer à nous,*" *&c.* (I. 321.) Yet he adds in the next page, "*Quoique il en soit, Dieu nous en garantit, et il a un soin particulier des voyageurs qui se confient en sa providence.*" The two fellow-travellers, indeed, generally preserve a striking harmony in their statements.

† Travels, III. 259.

Though Mr. Wheler was extremely anxious to visit "many other places in those parts, especially the rest of the Seven Churches mentioned in the Apocalypse," * he was prevented by various circumstances from accomplishing his wishes. Hence he contented himself with the information of "the Consul and other ingenious merchants who had made those journies, and very freely let him partake of the pleasure of their travels without the pains. But pardon me, O heavens!" he subjoins, "do I call that pleasure, which is a subject fit only for a Jeremiah to lament over? He saw the *Abomination of Desolation* that was to come upon the earth, and wished that his eyes were *fountains of tears, to weep day and night* the destruction of *the daughter of Sion.* With what satisfaction, or content, can I then invite you to come and see, *what destruction the Lord hath here brought upon the earth? But it is the Lord's doing,* and thence we may reap no small advantage, by considering how just he is in all his judgements, and faithful in all his promises. Consider we then what he, who has the sharp sword with two

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* Archbishop Usher considers the Angels of the Seven Churches as the Bishops and Metropolitans of the cities, in which those Churches were situated; and in a Treatise, entitled 'A Geographical and Historical Disquisition on the Lydian or Proconsular Asia,' he shows that the seven cities were all metropolitical sects of civil government under the Romans.

(Aikin's Life of Usher, 253.)

edges, hath pronounced against the Church of Pergamos, namely, that *he knew their works and where they dwelled, even where the seat of Satan is.* He commends them for *holding fast his name, and not denying the faith, even when Antipas, his faithful martyr, was slain.* But they had those among them, that taught them to *eat things offered to idols, and to commit fornication.* They had those, *that held the doctrines of the Nicolaïtanes, hated by him.* Of all which he exhorted them to *repent: otherwise, he would come quickly, and fight against them with the sword of his mouth.* (Rev. ii. 12—16.) This church now is reduced to a very low condition. There is not in the whole town above a dozen or fifteen families of miserable Christians, that till the ground to gain their bread. They have but one church left dedicated to St. Theodorus, Bishop of Smyrna, under which bishopric they are reduced. Their own Cathedral Church, which was fifty-six paces long and thirty-two broad, and stood in the heart of the city, is buried in it's own ruins; their Angel, or Bishop, removed; and it's fair pillars adorn the graves and rotten carcases of it's destroyers, the Turks, who are esteemed about two or three thousand souls in number. It's other fine church, called Santa Sophia, is turned into a mosque, and daily profaned with the blasphemies of the false prophet.

This place yet preserves it's ancient name, being now called Pergamo." *

Having concluded his description of the present deplorable state of the Seven Churches, he re-

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* Travels, III. 261. For the details relative to Sardis, Laodicea, and Philadelphia, the reader is referred to the same valuable work, ib. pp. 263, &c. In Spon, the corresponding account occupies about thirty-five pages, I. 315—350, and in Chandler's Travels some notices occur of Smyrna, Ephesus, Laodicea, Philadelphia, and Sardis. A few extracts from the latter may amuse and interest the reader.

"The conflux at *Smyrna* of people of various nations, differing in dress, in manners, in language, and in religion, is very considerable. The Turks occupy by far the greater part of the town: the other tribes live in separate quarters. The Protestants and Roman Catholics have their chapels; the Jews a synagogue or two; the Armenians a large and handsome church, with a burying-ground to it. The Greeks, before the fire, had two churches. They applied, by their Bishops, at Constantinople, for leave to rebuild that which was destroyed; but the sum demanded was too exorbitant to be given. By this policy, the Turks will in time extirpate Christianity from among their vassals."

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"The *Ephesians* are now a few Greek peasants, living in extreme wretchedness, dependence, and insensibility: the representatives of an illustrious people, and inhabiting the wreck of their greatness; some the substructions of the glorious edifices which they raised; some beneath the vaults of the Stadium, once the crowded scene of their diversions; and some by the abrupt precipice in the sepulchres which received their ashes.

"Such

marks that these are not the only churches and cities, which have partaken of the event of the prophecies of St. John; nor was it only to these that the prophecies were addressed, though they

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"Such are the present citizens of Ephesus, and such is the condition to which that renowned city has been gradually reduced. It was a ruinous place, when the Emperor Justinian filled Constantinople with it's statues, and raised his church of St. Sophia on it's columns. Since, it has been almost quite exhausted. It's streets are obscured, and overgrown: a herd of goats was driven to it for shelter against the sun at noon, and a noisy flight of crows from the quarries seemed to insult it's silence. We heard the partridge call in the area of it's Theatre, and of it's Stadium. The glorious pomp of it's heathen worship is no longer remembered; and Christianity, which was there nursed by Apostles, and fostered by General Councils until it increased to fulness of stature, barely lingers on in an existence hardly visible."

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"A writer, who lived toward the end of the second century, has cited a Sibyl as foretelling, that 'the earth opening and quaking, the Temple of Diana would be swallowed like a ship in a storm into the abyss; and Ephesus lamenting and weeping by the river-banks would inquire for it, then inhabited no more.' If the authenticity of the Oracle were undisputed, and the Sibyl acknowledged a genuine prophetess, we might infer from the visible condition of the place the full accomplishment of the whole prediction. We now seek in vain for the Temple: the city is prostrate, and the Goddess gone."

"We saw no traces either of houses, churches, or mosques. All was silence, and solitude. Several strings of camels passed

 eastward

alone are named, but to all Christians and Christian Churches in general; as is evident by that often-repeated caveat of our Saviour, *He that hath ears to hear, let him hear what the Spirit saith to the Churches.*

On the seventeenth day of November, they embarked on board the Dartmouth frigate, of which Sir John Temple was Captain, and during a tedious voyage of thirty-seven days encoun-

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eastward over the hill; but a fox, which we first discovered by his ears peeping over a brow, was the only inhabitant of *Laodicea.*"

"It was anciently matter of surprise that *Philadelphia* was not abandoned; and yet it hath survived many cities less liable to earthquakes, and continues now a mean but considerable town of large extent, spreading on the slopes of three or four hills.

"The Bishop of Philadelphia was absent; but the protopapas or chief priest, his substitute, whom we went to visit, received us at his palace, a title given to an indifferent house or rather a cottage of clay. We found him ignorant of the Greek tongue, and were forced to discourse with him by an interpreter in the Turkish language. He had no idea, that Philadelphia existed before Christianity; but told us, 'it had become a city in consequence of the many religious foundations.' The number of churches he reckoned at twenty-four, mostly in ruins, and mere masses of wall decorated with painted saints."

"The site of this once noble city *(Sardis)* was now green and flowery."

tered a succession of storms. "At length," says Mr. Wheler, "we came safe to our desired port; and welcomed one another, giving God the praise, as it is most just we should, for the safety of each moment his good providence secureth to us: but more especially for such eminent and extraordinary deliverances. For we truly had seen *God's wonders in the deep,* and had experience of his mercies toward those that *go down to the sea in ships,* employing themselves on the great water-floods. Then had we great reason to call to mind holy David's admirable description of a storm, we had in each point so dreadfully experimented. How could we then forbear taking his advice, and giving Him the praise, who so graciously was pleased to deliver us from those terrors of death encompassing of us round about? And how could we more acceptably express our gratitude, than by that sacred hymn he had inspired the best of poets, as well as kings, with; part of which I have endeavoured, in our language, thus to paraphrase:

'O that mankind would praise the Lord, and show
His wonders done for mortals here below!
And here 'tis just for me to bear my part,
Who, though I want fit words, want not a heart.
From the safe port whom gentle gales invite
To loose to sea, and take a watery flight,
These plainly see God's wonders in the deep,
These surely learn who 'tis their souls doth keep.

When on the smoothest calm the heavens frown
And storms from mountain-tops send thundering down,
They soon print wrinkles on it's polish'd brow,
And into mounts and vales those plains do plough.
The waves lift up their voice, the billows rage,
No mortal power their fury can assuage:
They foam and roar; they toss the ships so high,
That many times they seem to touch the sky:
But soon are plunged again into the deep,
And in the world's abyss do trembling peep.
Few there have any appetite to meat;
And those, that have, can no where sit to eat.
Like drunken men they stagger to and fro:
On dancing decks what mortal man can go?
Their wits quite gone, their reason from them fled,
They look upon themselves already dead.
Then cry they to the Lord in their distress,
For God alone such troubles can redress.
He soon commands the winds into his treasure,
And rolls the plough'd-up floods to vales of pleasure:
He brings them safe to their desired port,
He gives them rest, and is their strongest fort.
Why then should men neglect to praise his name,
'Who furious winds and raging seas doth tame?'" *

Whatever may be pronounced of the poetry of this paraphrase, it will be impossible not to

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* Travels, III. 287, 288. On a similar occasion Mr. Herbert's sentiments of piety were of a kindred kind: "We were not a little endangered. In that distress we, likewise, sought the Lord: who, as *as he is the hope of all the ends of the earth*, was pleased to appease the noise of the sea and the waves thereof (Ps. liv.) and in few hours more gave us the comfortable sight of our own country." *(Travels, 399.)*

acknowledge the spirit of devotional gratitude which breathes in every line.

Having reached Zante on the twenty-fourth of December, they proceeded thence to traverse the Morea, the Peloponnesus of ancient Greece. While the antiquary accompanies them over this classic ground, decyphering inscriptions, and exploring the fragments of columns, statues, theatres, and temples, I feel no small degree of satisfaction in attending Mr. Wheler to an hermitage not far from Mount Helicon, "a happy place where Peace and Innocency seem to dwell, far out of the reach of the hate or flattery of inconstant fortune." *

Having discoursed some time with the good old man, a Caloyer †, who inhabited this hermitage and who bore the character of a saint, he was conducted below his garden to a hut, where two others resided. "Here," he informs us, "the good Caloyer brought me a plate of delicate

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* Travels, IV. 325.

† Caloyers are monks of the Greek Church, who abstain from eating flesh, and fare very hardly: they wear the dress of hermits, and spend their hours of leisure in cultivating and adorning the ground near their cells. This appellation is more particularly given to the monks who inhabit mount Athos. Dr. Johnson quotes the following line from Madden's Poem on Boulter:

'Temperate as Caloyers in their secret cells.'

white honeycombs, with bread and olives and very good wine, to which he set us down in his hut, and made us a dinner with far greater satisfaction than the most princely banquet in Europe could afford us. For the quiet and innocency of their life, the natural beauty of the place, the rocks, mountains, streams, woods, and curious plants, joined with the harmonious notes of nightingales and other birds in whole quires, celebrating and as it were welcoming that forward spring, to speak the truth so charmed my melancholic fancy for a time, that I had almost made a resolution never to part with so great a happiness for whatever the rest of the world could present me with. But, in conclusion, it proved too hard a task for me, so soon to wean myself from the world." *

That Mr. Wheler, indeed, was by no means insensible of the beauties of the countries which he visited, appears from another passage in his valuable work. Having, with much difficulty, ascended Anchesmus or Mount St. George, "the most eminent and perspicuous place of the whole plain of Athens," he thus addresses his reader: "I wish I could make you take the same satisfaction, while I describe the prospect, that I then did, and still do when I consider it. It seemed to me a more proper seat of the Muses than the

* Travels, III. 326.

other hill, where Musæus himself chose to inhabit. Here either a Democritus might sit, and laugh at the pomps and vanities of the world, whose glories so soon vanish; or an Heraclitus weep over the manifold misfortunes of it, telling sad stories of the various changes and events of fate. This would have been a place to inspire a poet, as the brave actions performed within his view have already exercised the pens of great historians. Here, like Virgil, he might have sate and interwoven beautiful descriptions of the rivers, mountains, woods of olives, and groves of lemons and oranges, with the celebrated harbours on the shore, and islands (sometimes kingdoms) in the Saronic Sea, all lying spread before him as on a map; which I was contented to do only in contemplation, and with a sea-compass to mark out the most considerable places on paper." *

At Athens they spent a month;

> Athens the eye of Greece, mother of Arts
> And Eloquence, native to famous Wits.
> *(Milton's Par. Reg. IV. 241.)*

> There flowery hills, Hymettus with the sound
> Of bees' industrious murmur oft invites
> To studious musing. *(Id. Ib. 246.)*

Florea juga Hymetti. (Val. Flacc.)

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* Wheler's Travels, V. 374, 375.

And there Mr. Wheler perfected himself in the modern Greek languge, beginning with the very elements of it, and learning to speak it according to the vernacular pronunciation, under the instruction of Ezechiel, Abbot of Cyriani, a convent situate on the side of Mount Hymettus, whom he represents as having "more learning than he thought to meet with at Athens." The traveller, who is eager to augment his knowledge of natural history, will make Mr. Wheler his companion when he visits this celebrated city. He will walk with him in the environs of this ancient seat of science and the Muses; *nobilissimum orbis gymnasium*, now, alas! reduced to a state of barbarism and misery; with all the venerable remains of it's magnificent edifices, under the united assaults of time and European plunderers, mouldering into decay; and derive no small pleasure from embellishing his herbal with plants from the soil once trod by our young and ardent botanist.

"We found not," he observes in his remarks upon Corinth, "the tomb of Diogenes the Cynic, which was in times past by the entrance into the town coming from the Isthmus [as Diogenes Laërtius informs us, VI. 78.]; but we saw it, and copied his epitaph at Venice in the palace of Signor Erizzo upon a marble, under the *basso relievo* of a dog, which we suppose was brought

from hence when the Morea was under the dominion of that state." *

In the month of March, 1676, Mr. Spon embarked at Asprospiti †, a port in the Corinthian bay, for Zante and Venice, and returned to Lyons. Mr. Wheler, who was unwilling to set forward upon a wintry sea, pursued his land-journey alone, with a resolution to revisit Athens as soon as he had finished his researches in Bœotia. This plan, however, did not take place in the manner he had proposed. He arrived in safety at Zante; whence by the first occasion he departed for Italy,

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* Travels, VI. 444, 445. The Inscription, as correctly given by Jacobs, in his *Anthologia Græca*, IV. 234. No. DLVIII. is as follows:

α Ειπε, κυον, τινος ανδρος εφεςως σημα φυλασσεις,
β Τε κυνος. α Αλλα τις ην ετος ανηρ ὁ Κυων;
β Διογενης. α Γενος ειπε. β Σινωπευς. α Ος πιθον ῳκει;
β Και μαλα· νυν δε θανων αςεραις οικον εχει.

See, also, Mus. Crit. I. 515, 516. In his comments upon this tetrastich, XII. 177, Jacobs has carefully noted the two or three slight inaccuracies of the traveller or of his engraver, and has also subjoined a version of this or a similar composition from Ausonius:

Dic, Canis, hic cujus tumulus? Canis. At Canis hic quis?
Diogenes. Obiit? Non obiit, sed abît.
Diogenes cui pera penus, cui dolia sedes,
Ad Manes abiit? Cerberus ire vetat.
Quònam igitur? Clari flagrat quà stella Leonis,
Additus est justæ nunc canis Erigonæ. (Epitaph. xxxi.)

† Travels, VI. 463

France, and England; and reached Canterbury on the fifteenth of November, 1676, "transported with unspeakable joy at the singular bliss of his country, far exceeding any nation he had seen beyond our British seas. There he offered to God the sacrifice of praise and thanksgiving, resolving for ever to call upon His great name, who is the only mighty preserver of mankind."* The lan-

* He has thus expressed, elsewhere, his opinion of the superior excellence of England. "It hath been the most ordinary question asked me since my travels, whether there is any country I like better than England, or whether England is not as good as any other country I had seen while I was abroad. It therefore being a question so generally desired to be known, it will be expected I should give my reasons while I still answer that 'I like England yet best, after so much variety:' or else I may be suspected by those that admire the rare fruits and wines, the admirable architecture and pleasant building, the charming music and outward splendour of other countries, either to be partial in the praise of my own country, or rather strive to please my countrymen and auditors then to speak the truth. I will grant, that the land produceth not either wine or oil. We cannot show the gardens of the Hesperides, groves of orange-trees bedecked with their golden fruit: that our Archbishop weareth not so rich a mitre as the Bishop of Rome, nor is our great Prince's palace a Louvre. But certainly it is less pains to hale the ropes in a ship than to dig in the rocky vineyard, to guide the rudder into our secure harbours than to tread in the wine-press. It is much more eligible, that we are governed by such wholesome laws, as we may say we ourselves have agreed upon among ourselves with our kings, and granted and enjoyed by their gracious clemency, than to live under the arbitrary power of one whose will is law and pride and ambition his reason. And surely those, that prefer the

guage which he uses upon this occasion, while it vividly expresses his happiness, affords an indisputable proof of the native goodness of his heart: "I hasted to render myself to my country and to the long-wished for embraces of my parents, relations, and friends, and to give praise to God for *the wonderful things he had done for my soul;* THAT HE HAD PLACED THE LOT OF MINE INHERITANCE IN A LAND, THAT HE HAD BLESSED AND HEDGED ABOUT FOR HIMSELF: WHERE NOTHING IS WANTING TO SUPPLY THE DEFECTS OF FRAIL NATURE, BUT WHERE PEACE AND PLENTY FOR THIS MANY YEARS HAVE SEEMED TO EMBRACE EACH OTHER; WHERE EVERY MAN'S RIGHT, FROM THE PRINCE TO THE PEASANT, IS SECURED TO HIM BY THE PROTECTION OF GOOD AND WHOLESOME LAWS; AND MORE, BY A KING WHO IS THE INDULGENT FATHER OF HIS COUNTRY, AND NOT A TYRANT: AND LASTLY RENDERED ME INTO THE BOSOM OF A CHURCH, THAT I HAD OFTEN HEARD BUT NOW KNEW TO BE THE MOST REFINED, PURE, AND ORTHODOX CHURCH IN THE WORLD; FREED FROM SLAVERY, ERROR, AND SUPERSTITION, AND WITHOUT NOVELTY AND CONFUSION ESTAB-

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the outward pomp and vanities of the Latin and Greek Church before the glorious splendour and brightness of the gospel shining in the Church of England, deserve again to be put into their hanging-sleeves, ranked among children, and have only rattles and puppet-shows to please them."

LISHED IN PURITY OF DOCTRINE, DECENCY, AND ORDER."

It had been a subject of debate long agitated between two Divines of the Roman and the Reformed Churches of France, Monsieur Arnauld Doctor of the Sorbonne, and Monsieur Claude Minister of Charenton, Whether the real presence and transubstantiation were, or were not, articles of belief in the Greek Church*. Mr. Wheler, even in his earlier years, was no inattentive observer of the state of religion in the countries through which he passed. "Whilst I was at the convent of St. Luke's, by Livadia in Bœotia (he says) there happened to come thither the Bishop of Salona, with whom I had frequent discourse upon that subject. He seemed desirous, when I told him that 'I was of England,' to know the faith of our Church; of which when I had given him the best account I could, he told me that 'it was the same with theirs.' For I informed him, that 'we believed the Holy Scriptures, the Apostle's Creed, the Nicene, and that of St. Athanasius; that our Church was governed by Bishops and Archbishops; that our faith was

* This dispute gave rise to Dr. Covel's 'Account of the Greek Church,' published in 1722.

In this publication the ignorance of the Greek ecclesiastics is represented as extremely deplorable. 'They have no other books to read, than their Hours of Prayer and common Church-Offices, which are very numerous,' &c. *(Biogr. Brit. p. 1486.)*

conformable to the primitive Fathers, and the first General Councils until the first five or six centuries, and in fine that we were not of the Roman Church.' After this, I asked him their opinion concerning the Holy Sacrament, and what they held the bread and wine to be after consecration? He answered, 'the body and blood of Christ.' When I asked him, 'how that could be?' he gave me this explication: 'As the sun is in heaven, and yet gives light and heat to the whole earth; so Christ, although in heaven, yet was in the sacrament by his Divine Power and influence.' I told him, 'that was as we believed; which was, that Christ was in the sacrament after a spiritual manner.' He said, 'it was the same the Greek Church believed,' and was so obliging to me thereupon, that he would needs have ordained me priest the next day; which, as it is really the most honourable employment a Christian can be capable of, so among them it is most highly esteemed: and I had much ado to excuse myself, by acknowledging my unworthiness of so great an honour. This was the general judgement of the whole convent, and of an hermit that liveth about a mile from thence in great austerity, and held by them to be a saint. There was a father, who was native of Zante, but came away thence so young, that he was not imbued with their principles there. When I asked him, 'whether they believed that the bread and wine

was changed into the body and blood of Christ?' he answered me, 'Whether I thought them so much beasts, as to believe such an absurdity?' * The only thing they seemed most to dislike in us and our religion was, that I would not make any reverence to the pictures that are in their churches, which they always do when they come to their devotions. They never kneel in their worship, but bend their bodies down to the ground, making the sign of the Cross with their right-hand, first on their head, then on each side of their breasts, and then down to the ground as they bow. I believe that this convent, and the most inland parts of Greece, are yet free from that opinion of the Roman Church, and have not been tampered with by them." †

Soon after his arrival in England, from which he had been absent more than three years, he

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* Whatever was the doctrine of the ancient Greek Church, it must be avowed that transubstantiation is the doctrine of the present Church of Russia; for, in the oath which every Bishop takes at his consecration, he absolutely swears, that 'He believes and understands that the transubstantiation of the body and blood of Christ in the holy supper, as taught by the Eastern and ancient Russian doctors, is effected by the influence and operation of the Holy Ghost,' when the Bishop or Priest invokes God the Father in these words; '*And make this bread the precious body of thy Christ.*'

(*Dr. King's 'Rites and Ceremonies of the Greek Church in Russia,' &c.* 12. *Ed.* 1772. 4*to.*)

† Travels, II. 198, 199.

married Grace, daughter of Sir Thomas Higgons *, by Bridget, eldest daughter of Sir Beril Granville, brother of Dr. Dennis Granville, at that time Prebendary and subsequently Dean of Durham. In the privacy of a country-retirement he arranged his papers, and having finished his book of Travels, presented a copy of it in 1682 to Charles II. who was pleased to bestow upon him the honour of knighthood †. This volume no sooner appeared, than it was admired by every reader of classical taste. Many of his learned countrymen occasionally consulted him upon subjects connected with the history and antiquities of Greece; and from the following extract of a letter written to him by Sir Edward Sher-

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* Sir Thomas Higgons, to whom Antony Wood gives the character of a 'loyal and accomplished person, and a great lover of the regular clergy,' was Envoy Extraordinary from the English Court at Venice, when Mr. Wheler was on his tour.

† The map of Achaia, prefixed to the volume, was constructed by himself. With the help of a mariner's needle, he had made observations from several mountains and eminent places of the country, and thus easily reduced their positions into triangles, and gained an exact knowledge of their natural situations. The map was engraved by Mr. Joseph Moxon, a native of Wakefield in Yorkshire, hydrographer to Charles II. and a great improver of maps, spheres, and globes; with the title as proposed by Dr. Thomas Gale, Master of St. Paul's School (whom he had consulted upon the occasion) '*Achaia Vetus et Nova, cum Observationibus Geo. Wheler, Armigeri, Angli.*' When we consider that he left England at the early age of twenty-three, and with no

burn *, it appears that he had formed a design of publishing, in 'a Latin tractate, a geographical description of Attica.' From this and similar designs he was probably diverted by the attention with which he pursued his professional studies. "Being now master of some leisurable minutes, I offer to your favourable perusal what follows, just taking notice of your laudable design by you now laid aside: I mean your little geographical treatise of Attica in Latin; which if my entreaties might be any way persuasive, I would in a manner conjure you to reassume, that we might have something consummate

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no very profound knowledge of classical architecture, spent only seventeen months in traversing Greece and several parts of Asia Minor, we cannot help feeling surprise that his transcripts from the various monuments of antiquity have so few inaccuracies. With the diffidence peculiar to merit, he acknowledges the superiority of those "ingenious and learned men, who have already obliged our nation and the world by their communications upon the subject on which he wrote, aided by parts and learning far excelling any thing he can pretend to." *(Pref.)*

* Well known for his translations of several of Seneca's Tragedies into English verse. His acquaintance with the Latin language was derived from his preceptor Farnaby, whose industry as an annotator of Lucan, Juvenal, Persius, and other Roman poets has been extremely useful to young students; his remarks being short, learned, and chiefly explanatory. In 1659, Sir Edward left England; and with his fellow-traveller, Sir John Coventry, continued abroad five years, visiting France, Italy, Germany, and other countries.

touching that eminent place; Palmerius seeming by fate to have left that undertaking, in his unfinished '*Græcia Vetus*,' to a person of your learning and judgement. Nay, with your permission, I would be bolder in my request, and press you to the undertaking of all Greece, to make amends for the deficiencies of Laurenbergius; who, if he had seconded his charts with pertinent geographical dissertations, or curious topographical illustrations, instead of rhetorical excursions to no purpose, had made his work far more commendable and useful. This were a task worthy your attempt." *

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* MS. Letter, dated February 19, 1682. See the *Preface* to *Wheler's Travels*, p. v., where he mentions his having 'long since begun and designed a Geographical Discourse of those parts, especially Attica, in Latin.'

In another part of this letter Sir Edward adds, that 'not long since, as a youthful diversion, he had made a traduction into English verse of three Tragedies of Seneca (Medea, Hippolytus, and Troades) and designed to illustrate them with good historical, mythological, and topographical annotations;' which, he says, "I am persuaded by some friends to put out together, and to vindicate the said Tragedies, as the only of the ten under Seneca's name to belong to the philosopher. The first and last of them have by me some years since been published in print, and now intending to reprint them with the addition of the second, I could not rest satisfied until I had made my address to you for farther light toward the better representing that hunting-scene of the unfortunate young Athenian Prince, which you have so accurately and fortunately taken the survey of."

We have hitherto seen him, as an accomplished scholar, intimately acquainted with ancient Greek literature. We must now consider him as a pious Divine, employed in recommending by his precepts, not less than by his example, a life of devotion.

When he put off his lay-habit, he did it, as one of his illustrious contemporaries (Sir William Dawes) said of himself, "with the greatest pleasure in the world, and looked on holy orders as the highest honour that could be conferred upon him." Not long before his admission into the ministry, he enriched the University of Oxford with a valuable collection of statues, marbles, and other antiquities, which he had brought from Greece; * and received from that learned body, in return, the honorary degree of Master

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* EXTRACT FROM THE *MARMORA OXONIENSIA.*

PRÆFATIO.

[MARMORA WHELERIANA.]

* * Perspecto, quàm publicum rei literariæ commodum perpetuò promovere studebat Academia, hìc loci mox requiescere voluit WHELERUS Marmora illa, quæ cum SPONIO per Græciam profectus (an. 1675) ab Athenis præsertim, in Angliam transvehenda curâsset. Nonnulla illicò largitur, reliqua in posterum daturus. Memoravit autem pleraque aut Sponius, aut ipse in celeberrimâ Itineris ejus descriptione; quam vir verè pius, jam ruris secessu vitam agens, monumentum semper futuram animi gratissimi erga eos qui suo patrocinio domi vel foris illum honestaverant, erga patriam in quâ jura tranquillamque libertatem

of Arts. Upon this occasion he was recommended to the Convocation by the Chancellor, as "a person of great integrity and affection to the interests of learning and the Church;

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tatem nusquam alibi vigentem participabat, erga Deum Opt. Max. cujus plurima beneficia sæpiùs expertus fuerat, exaravit.

SYLLABUS.

Marmora Wheleriana distinguuntur cum litera W.
Nunc primum edita cum *.
Nunc primum inter Marmora Oxon. cum †.

PRIMA PARS.

W * LXXV. Duo Capita aversa.
W * LXXVII. Caput antiquissimum.
W * LXXIX. Caput Sileni coronâ pampineâ corymbiferâque ornatum.
W * LXXX. Silvanus, utì videtur. Alt. ped. 1.
W * LXXXII. Caput Bacchi.
W * LXXXVIII. Aliud Tiberis.
W * CIII. Caput.
W * CXIII. Cybele sedens, calatho capitì imposito, super genua leonem gerens, alterâ manu tympanum, alterâ pateram.
W * CXV. Cybele sedens, sed mutilata, manu alterâ pateram tenens, leoni innixa.
W * CXXIV. Marmor exhibens Deas quasdam, vel Nymphas, manibus mutuò nexis choream ducentes.
W * CXXV. Aliud, exhibens fœminam cum duabus puellulis; deest pars superior.
W * CXXXVI. Marmor mutilatum, exhibens hominem lecto se inclinantem, ejusdem cum sequentibus generis.
W * CXXXVII. Aliud, sacra quædam exhibens.
W * CXXXVIII. Aliud.
W * CXXXIX. Aliud.

who had spent several years in the Eastern parts, and having brought back with him divers pieces of antiquity, in testimony of his respect and kindness to his mother the Univer-

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PARS SECUNDA.

W † XXX. ΤΥΧΑ ΔΕΛΦΟΙ, aliquando in Ecclesiâ quæ dicta est *S. Helias*, prope *Castri* olim *Delphos*. In albo marmore leviter sæpe, instar favi, excavato: literis, quoties id fit, plus inter se quam more scribendi usitato distantibus. Idem notandum esse in Marmoribus atque Inscriptionibus, quas vidit apud *Delphos* et quarum plures descripsit, nobis auctor est *A. Wood*, qui de his edendis aliisque nonnullis pro summo ejus erga Rempublicam Literariam amore meditatur.

W † LII. * * * ΛΟΥΠ * ΛΛΗΝΕΩΣ. Ab *Athenis* in marmore candido, quod plurimi æstimavit *Whelerus;* id ut pleniùs illustraret, Dissertationem de Geographiâ Atticâ Latinam meditatus. *V. præf. ad Itin. ejus.*

W † LIII. ΕΠΙΑΡΧΟΝΤΟΣ. In marmore candido; ab *Athenis.*

W † LIV. I. ΕΙΚΟΝΑ. In marmore candido; ab *Athenis.* Literæ Ω, quoties occurrit, eâ est formâ quæ in parte primâ descriptionis nostræ conspicitur.

W † LV. ΟΙΕΦΗΒΕΥΣΑΝΤΕΣ. In minore textu quædam nomina restituuntur à descriptione *Sponianâ.*

W † LIV. ΤΙΒΕΡΙΟΥ ΚΛΑΥΔΙΟΥ. Ab *Athenis*, in marmore candido, cujus formam in Tab. seq. *c* exhibemus. Prior pars jam desinit post vocem ΜΕΝΑΝΔΡΟΝ, sed aliam descripsit lineam *Sponius, sc.* ΑΝΤΙΓΟΝΟΝ ΔΙΟΝΥ * *. Posterior, quæ nescio an unquam edita fuerit, incipit cum voce * * * ΑΓΑΘΟΣ; nec fortasse desit inter utramque partem satis spatii ad recipienda illa *Sponii*, et præterea eandem ætatem referre atque ejusdem fabri opus esse videantur ambæ: tamen cùm in hâc nomina recto casu secùs atque in alterâ proferantur, utrùm ad eandem pertinuerint Inscriptionem dubitamus.

W *

sity, had deposited them with her."* He accompanied his noble donation with the following letter:

"*To Dr. Fell, the Bishop of Oxon.*

"My Lord,

"I am ashamed that the small present I make my indulgent mother, the University of Oxon, has been thus long detained from expressing my sincere wishes for her prosperity, and paying the tribute of gratitude I must always acknowledge to owe her. But the only reason of this hath been the removal of myself and family into the country, where my domestic concerns have since hindered me from coming to London, to rectify the mistakes the watermen and those I ordered to deliver them made: therefore I hope that their now speedy and safe arrival to your Lordship will at the same time make my apology, and they find acceptance among the studious of antiquity, to whom I wish they may be serviceable; especially if they shall have the honour to

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W * LXII. ΓΛΑΥΚΕΤΗΣ.
W † LXIII. ΦΙΛΟΔΗΜΟΣ. V. *Mus. Veron. p.* 441.
W * LXV. ΔΙΟΦΑΝΤΕ.
W † LXXXIII. ΙΟΥΛ. ΠΟΝΤΑΡΧΗΣ. *Mus. Veron. p.* 441.
W * XCIII. ΔΙΟΔΩΡΑ.

Pars Tertia contains nothing of Sir George Wheler's.

* Wood's *Ath. Ox.* II. 222.

be received under your Lordship's patronage, whose humanity will protect them as strangers, and whose illustrious virtues will render them (although of themselves unworthy of such honour) conspicuous, and deserving a place among the famous *Marmora Arundeliana*, rather now *Oxoniana*, "where instead of their barbarous Athenian Academy they may be proud to enjoy a lasting repose in our flourishing Oxonian University."*

Dr. William Jane, Regius Professor of Divinity at Oxford, was principally concerned in drawing up the famous Judgement and Decree of the University, passed in Convocation July twenty-first, 1683, "against certain pernicious books and damnable doctrines destructive to the sacred persons of Princes, their state of government and of all human society†, which was pre-

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* Id. ib. "The Pomfret statues with the ancient inscriptions collected by Sir George Wheler, and Messrs Dawkins, Bouverie, and Wood, during their travels, some which Dr. Rawlinson bought out of Lord Oxford's or Kemp's collection, and various fragments of our own antiquities, have been all united together and engraved by Millar, at the expense of the University, in the '*Marmora Oxoniensia.*' Fol. Ox. 1763."

(*Gough's British Topography, II.* 132.)

† "A copy of this Decree was hung up in the hall, refectory, or library of every college; and all tutors, with readers and catechists, were strictly commanded to instruct their pupils in the doctrines opposite to those which the University had censured; and all members of the same were interdicted the reading

sented on the twenty-fourth of that month in Latin and English by Dr. Robert Huntingdon (subsequently Bishop of Raphoe, in Ireland) to Charles II., in the presence of the Duke of York, and many of the nobility and gentry. It was burnt, however, by the common executioner, by order of the House of Lords, in 1710. "Such," it has been remarked, "is the vicissitude and revolution of opinions, with respect to the policy of this world."* Sir George Wheler, whilst he was an officiating Curate in the retirement of a country-village, expressed in very strong language his approbation of the conduct of the University, in the following letter to Bishop Fell:

"My Lord,

"The many honours and favours I have received from your Lordship make me ashamed

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reading of those books therein condemned to be burnt, under the penalties in the statutes exprest."

(The Life of Mr. John Kettlewell, p. 69.)

Notwithstanding this Decree, many Heads of Colleges at Oxford, and others who had been zealous for passing it, renounced the doctrine advanced in it.

* In the second session of the second Parliament of Great Britain, the Lords voted, March 16, 1710, that "the Decrees of the University of Oxford passed in 1683, in which the absolute authority of Princes and the unalterableness of the hereditary right of succeeding to the Crown were asserted in a very high strain, should be burnt with Dr. Sacheverell's Sermon."

(History of the House of Lords, II. 276.)

that I have been so long without paying my duty to you, and indeed to beg your pardon for not giving your Lordship an account of my design of dedicating myself more peculiarly to the service of God in his Church; whose approbation, I acknowledge, is most highly to be esteemed of all men, both in respect to your learning, piety, zeal, and wisdom, without mentioning your high dignity in the most catholic, I mean orthodox Church now remaining in the world. But indeed there were two principal reasons, that made me keep it as a secret: the one was, that I much suspected mine unworthiness of so great a calling, till after my examination, whether my zeal might prove accompanied with competent instruction for so high an undertaking, my studies having been much interrupted by divers accidents after my leaving Oxon; though these three years last past I did purposely retire into the country more closely to apply myself to them, according to the methods my worthy tutor Dr. Hickes advised me to, when I told him of my desire therein several years ago. And the other was, that I more than suspected I should be opposed in it by some of my relations, whom accordingly I found unreasonably displeased at it afterward, openly and publicly upbraiding me with desperate folly and indiscretion therein: which put me upon a necessity of vindicating myself against some of their spiteful censures,

which I was obliged to answer to several of my good friends, who otherwise approved of what I had done: all which assure me since, had I positively declared my intention, I should not have done it with that quietness I did. And this, Sir, so took up the little time I had to spare from the necessary duties of my calling, that I had no time to pay that respect I ought to so noble a patron.

"And now, my Lord, give me leave to express the satisfaction, that I have newly met with here in my country-solitude: I mean the news of the late proceedings of the University-Convocation in condemning those heretically schismatical and profane propositions, of which I am confident you had the principal management, and for which high applause is due from the whole Church and State. And I heartily wish that it may be pursued yet more home by a Synodal condemnation and anathema, either provincial or capitular, by the Bishop, Dean, and Chapter of every Diocese in England; the copies of whose censure to be printed, dispersed, and read in every parish-church, and the renouncing thereof to be made an indisputable condition of our communion: that we may no longer let such snakes lie hid in the grass, nor cast our childrens' bread to dogs by prostituting that inestimable pearl of our communion in Christ to such swine, as are continually ready upon every occasion to fall on us and devour us.

God be thanked, our Church is fenced by excellent good laws; only the due execution of them is wanting. Especially as to our communion, the State hath lately made a law, that none shall be of any public employment but must receive the sacrament in some parish-church. We have a law also, that none who are any ways notorious and evil livers shall be admitted till public satisfaction, being the second rubric before the communion-service; and, also, the canon prohibits all ministers to receive any, that are not out of their own parish to the sacrament. If all which were duly observed, I know not any could be more effectual for the preservation of the purity of the doctrine and discipline of the Church, nor for the sanctification of the members thereof.

"My Lord, I know that your Lordship's great piety and zeal and fatherly care and wisdom is such, that it may seem indecent for me to discourse so much of this matter to you; but I know, also, that your goodness is such in allowing me a place in your good wishes, that it will not be ungrateful to your Lordship to observe that I apply myself seriously to study my duty in my calling. And I am the willinger to communicate my thoughts to your Lordship, because I know you are so replenished with holy desires to do good, as well as power and authority to do it. Indeed it is a great trouble to me to observe

so good institutions as we have in our Church so little regarded, to the great decay of all devotion in the Church, and practice of piety out of it; for which the subordinate clergy are very highly to blame, in performing their office with such indecency and irreverence, as hath made the best and most reverent form of worship in the world misunderstood, neglected, and even despised. I know your Lordship's indefatigable courage, zeal, and wisdom in all your undertakings; and I am confident of those of others of our most reverent brethren, our fathers, with whom, if your good example does not, your persuasion would go a great way, in the work of seriously employing themselves and their Archdeacons to the effectual reformation of inferior clergy; and now, after this horrid discovery, the season offers itself most opportunely, being a loud alarm to us all to stand to our spiritual arms in this our truly militant Church.

"You see, my Lord, what confidence I put in your goodness thus to trespass upon your patience, not doubting but you will put the best constructions upon my good and sincere intentions; and withal will most effectually correct such errors as you shall observe in me, when I go beside my rule, which I assure you I will endeavour to amend upon the first knowledge of them by your command, and shall always

esteem it my greatest honour to be found worthy of being esteemed your Lordship's

Most obedient Deacon and humble servant," &c.

He had not been long ordained, when Dr. Denis Granville, desirous of having the assistance of a pious and learned coadjutor, invited him to live in his house, and to officiate for him at Sedgfield, in the county of Durham. But the invitation was not accepted.

Upon the translation of Sir John Dolben from the see of Rochester to that of York, in 1683, Sir George Wheler thus congratulated him:

"My Lord,

"The honour which you have still done me, in allowing me so desirable a place under your cognisance, makes me esteem it my duty to express with what satisfaction I received in my country-solitude the news of your Grace's eminent promotion over the see and province of York. When the righteous are exalted, the people have always great cause to be joyful. Much more in such perilous times as these hath the Church of God and his inheritance extraordinary reason to rejoice in the strength of our salvation, when the Divine Providence so evidently manifests his protection by setting over them such nursing-fathers as your Grace, replenished with such learning, piety, wisdom, zeal, and courage.

"What flourishing times in the destruction of heresy and schism, of debauchery and prophaneness; what unity of spirit; what decency, uniformity, and order; what unanimity, charity, and peace may we not expect to be established to posterity from the influence and moderation of so great a Patriarch!"

These hopes, so affectionately expressed, were blasted by the premature demise of this illustrious prelate, who enjoyed his high dignity only for the short space of thirty months. He died of the small-pox, after an illness of four days, April 11, 1686.

In 1685, Sir George was presented by Magdalen College, Oxford, to the small vicarage of Basingstoke in Hampshire, which he held nine years.

However blameable in many respects the conduct of Crew, Bishop of Durham, may appear to have been upon some occasions, he is characterised as a very good judge of men and a great encourager and patron of learning. Having been personally known to Sir George Wheler during the time of his residence in Lincoln College, of which society he was Rector from 1668 to 1672, he promoted him in 1684 to the second prebend in his Cathedral, vacated by the appointment of Dr. Granville to the deanery of Durham. The new Dean communicated this event to Dr. Thomas Comber, in the following letter:

"Rev. Brother,

"Upon intelligence of the certainty of Dr. Sudbury's death, his Majesty hath been pleased to confirm his gracious promise, and hath given me his hand to kiss, and wished me joy, and ordered the Secretary to draw up a warrant upon such account; but it will not be declared in council 'till to-morrow evening. Sir George Wheler, my nephew, whom the Duke [of York] by the means of Lord Peterborough recommended to the Bishop, has got the prebend that is vacant by my promotion. I discern that there is no standing for Cambridge against an Oxford man of Lincoln College, which gained his point more than his interest (though that is very considerable) or the intercession of his friends, which are not a few, he being of merit and great piety. I named you before him, and used but little zeal for him, knowing that he was sure enough to carry a prebend hereafter, and might very well stay a while longer; having an estate, and being a very young priest, though I should be unjust to him if I stiled him a young man.

"My Lord of Canterbury [Sancroft] and my Lord of London [Compton] though much your friends, discerning how the nail would go, have thought fit not much to appear for you. Upon this and other considerations, I have not been able to do you any considerable service in this conjuncture, though I dare affirm there is scarcely

any friend of yours who loves you more heartily, than, Sir,

Your affectionate brother,

and humble servant,

DENNIS GRANVILLE." *

London, Dec. 14, 1684.

Two years afterward died Spon, the friend and companion of his travels. Adhering to the doctrine of the Reformed Church, he was compelled to consult his personal safety by leaving France on the revocation of the Edict of Nantes, and resolved to fix his abode at Zurich. But, before his arrival at that city, he was seized by a mortal sickness, and died at Vevay in the thirty-ninth year of his age.

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* "When Dean Sudbury died, my Lord [Crew, Bishop of Durham] got the deanery of Durham for Dr. Greenvill. The Archbishop of Canterbury said to my Lord, that 'Greenvill was not worthy of the least stall in Durham church:' my Lord replied, 'He rather chose a gentleman than a silly fellow, who knew nothing but books.' Says the Archbishop, 'I beshrew thee.' Upon Greenvill's nomination, Jefferies got a promise of the stall: the Earl of Bath told his brother the Dean of it, and the Dean told my Lord. My Lord got the Dean to resign it, while the Dean's instrument was passing the Great Seal, and my Lord put Sir George Wheler in the prebend as soon as ever the Dean's instrument was signed."

(An Examination of the Life and Character of Nathaniel Lord Crew, Bishop of Durham, &c. from a MS. never before published, p. 50.*)*

Soon after the Revolution an incident occurred, which occasioned to Sir George Wheler much uneasiness. Mr. Genay, a French refugee, who was his assistant curate at Basingstoke, having been dismissed from his appointment for some irregularity, presented a memorial to his Majesty, charging his Vicar with 'attempting to seduce him from his allegiance, and to dissuade him from praying for King William and Queen Mary in the daily service of the Church.' Nothing could be more groundless than this charge. Though he was strongly connected, both by friendship and alliance, with those who could not persuade themselves to take the oaths then required, his own loyalty to the reigning family remained perfectly untainted. From the beginning of the new reign he invariably used the prayers for both their Majesties by name, with the very first that did so, in the service both of the reading-desk and of the pulpit; as well in London and Westminster, as in Durham and most of the great towns from north to south, where he frequently preached *.

* The clergy of the sixteenth and seventeenth centuries were in the habit of preaching in the churches of the different places, through which they travelled. It was said of Toby Matthew, successively Bishop of Durham and Archbishop of York, not less celebrated for his witty and facetious disposition than for his eloquence and learning, that "he perfumed almost every considerable town in his way with the sweetest odours of the gospel." He kept an exact account (we are told by Granger) of

He applied to Sir John Trenchard, at that time Secretary of State, to know 'whether he should wait upon him concerning this matter;' adding, that 'for the happiness of their Majesties, it was still a part of all his devotions, both public and private, though his humble designs never prompted him to importune them at court. The result of this business is not known: but little doubt can be entertained, that the accusation was disregarded, as totally void of proof.

In 1689, he published his 'Account of Churches, or Places of Assembly, of the Primitive Christians; from the Churches of Tyre, Jerusalem, and Constantinople, described by Eusebius, and ocular observations of several very ancient edifices of Churches yet extant in those parts, with a seasonable Application.' In this little work, inscribed to Dr. George Hickes with the warm affection of a pupil, the ecclesiastical

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of his labours in this department, after he was preferred: by which it appears that he preached, when Dean of Durham, seven hundred and twenty-one sermons; when Bishop of that Diocese, in twelve years (1594—1606) five hundred and fifty; and when Archbishop of York, in twenty years (1606—1628) seven hundred and twenty-one; in all, one thousand nine hundred and ninety-two. Hence that challenge of Alexander Cooke, Vicar of Leeds in Yorkshire, to one of his Popish adversaries, that "Tobie Matthew, the Most Reverend Archbishop of York, though almost eighty years of age, preacheth more sermons in a year, than you can prove have been preached by all your Popes from Gregory the Great's days."

antiquary will find plans of the Churches of Tyre, of the Holy Sepulchre at Jerusalem erected by Constantine, and the Martyrium of the Apostles at Constantinople. Having ascertained the situation of the Holy Table, he subjoins; "The Unity of the altar was sacred in the primitive Church, and is so to this day in the present Greek Church. They never had any more than one Altar in one Church; no more Bishops than one, as St. Ignatius says: * 'As there is one Body of the Lord, and one Cup for the Union of his Blood, so there is one Altar and one Bishop.' They never crammed their churches with altars against every pillar and post, and in every corner of the church, dedicated to every Saint and Angel in heaven and earth, as the Romans do now." †

In 1691, the library of the Church and Deanery of Basingstoke was furnished with books in the old *Exhedra*, or Vestry, of St. Stephen at the expense of Sir George Wheler, who was still it's Vicar. As no annual sum, however, appears to have been appropriated to maintain the collection,

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* Σπουδαζετε ουν μια ευχαριστια χρησθαι· μια γαρ σαρξ του Κυριου ημων Ιησου Χριστου, και εν ποτηριον εις ενωσιν του αιματος αυτου· εν Θυσιαστηριον ως εις Επισκοπος, αμα τω Πρεσβυτηριω και Διακονοις τοις συνδουλοις μου, ινα ο εαν πρασσητε, κατα Θεον πρασσητε. (Ep. ad Phil.)

† In different parts of the same Cathedral, in Popish countries, altars are erected to different saints; St. Chad, St. Dunstan, St. Katharine, St. Nicholas, &c. &c. &c.

and many have perished by time or carelessness, few volumes of any value remain at present; with the exception of Walton's Polyglott Bible, the Lexicon of Castellus, and some Variorum Classics.

In 1692, he purchased for his own occasional residence the ancient archiepiscopal palace at Charing, in Kent, along with the manor and about four hundred acres of land *.

His anxiety to extend the light of the Gospel to the inhabitants of Greece originated in his personal knowledge of their wretched condition. It was his earnest wish, that the modern way of pronouncing Greek, as well as the ancient, might be taught in our schools. "It would be a great help (he observes) to those that travel into those parts, or intend to be understood of the modern Greeks at home. And who knows, but in some it may please God to excite the piety of some good men to go and preach the purity and sincerity of the Holy Gospel to those poor Christians, who seem at present to be buried in ignorance and overwhelmed with Roman superstition,

* Archbishop Cranmer, perceiving the envy of the courtiers drawn upon him from his possessing so many palaces, was obliged to give up most of them to the King. Among others, he conveyed to his Majesty, his heirs and successors, the manor and palace of Charing with the rectory and advowson of the vicarage, and all his estates in that parish.

(Halsted's History of Kent, II. 212.)

whose sectators encompass sea and land to gain proselytes!" *

In 1693, a design was actually in agitation to found, and endow, a College at Oxford for the distressed Greek Churches. For this purpose a quadrangle was to have been appropriated in Gloucester Hall, of which Dr. Benjamin Woodroffe was then Principal †. Nothing could exceed the solicitude of Sir George Wheler to promote this design. Having obtained a thorough knowledge of the constitution of the Greek Church, and the character of the Greek nation, he thought it necessary to advise (in a letter still extant) ‡ that the new students should be 'indulged with respect to their eating and drinking, their own way of fasts, lents, and festivals: otherwise there would be such scandal taken in their country, that either none would be permitted to come over, or the good which they might do would be

* Travels, V. 355.

† Dr. Byrom Eaton, the preceding principal, finding his Hall in a state of dilapidation and destitute of students, resigned his office in favour of Dr. Woodroffe, a man of a generous public spirit, who caused the buildings to be repaired, and under whose government the Society was placed in a very flourishing condition. *(Wood's Ath. Ox. II.* 1648.*)*

‡ There is another letter, likewise, addressed to the Rev. Dr. Fitzherbert Adams (who was elected Rector of Lincoln College, Oxford, in 1685) upon the same subject.

rendered ineffectual.' These young persons, it was sanguinely hoped, by pursuing under the direction of prudent men the method of study recommended to their adoption, might receive a due impression of the regard entertained by the Church of England for those of the East; and discovering their resemblance, might become so well acquainted with the sentiments of the early ages upon the pure Christian faith, as would not only arm them against the Romanists, but also induce them to remove some superstitions from their own Church. But the execution of this project was attended with so many difficulties, that it was at length, after various attempts, finally abandoned.

A Greek student, who was a Presbyter of the Greek Church, was at that time resident at Oxford; and Sir George Wheler and Dr. Covel, the latter of whom had in 1688 succeeded Dr. Ralph Cudworth in the Mastership of Christ's College, Cambridge, contributed liberally to his support. It does not appear, however, that Dionysius, for such was his Christian name, paid a proper attention to the plan of instruction which he was required to pursue.

The following letter, addressed by Sir George about this period to his friend Mr. Smith, Prebendary of Durham, on the demise of his mother, discovers a tenderness of heart truly amiable.

"Dear Sir,

"There is nothing in your affairs, whether of good or evil consequence attending you, but by sympathy I partake of the satisfaction or mortification thereof with you. And therefore you are very kind to impart this last surprise of Providence upon you, that I may condole with yourself and lady, the loss of so good and kind a mother. Truly the death of friends and relations is always surprising to us, though in most reason it should be far otherwise; considering on how slender a thread so great a weight depends, and when the fruit is ripe, we must daily expect it will either drop or be gathered by the hand of some guardian angels, as I doubt not but the soul of this pious gentlewoman your mother is: of whose worthiness I am now the better enabled to make a just estimate, since she deservedly had so great a value for you. I had indeed, at last, a letter from Mr. F——: but let him know I am in expectation of hearing from him again, as he long since writ me word I in a short time should. My humble service pray to my good lady, with my blessing to my godson, which with my sincere wishes and prayers for your health, happiness, and prosperity, is all at present

From your affectionate friend, brother,

and humble servant."

But that whenever the occasion required it, he could readily adopt a sprightlier strain of writing, appears from the subjoined note, addressed to Lord Carteret.

Aug. 31, —93.

"My Lord,

"Since your Lordship did us the honour of calling upon us at Basingstoke, I understand your Lordship made so much haste to my Lady, that if I may not say you left time behind you, yet you left the measure of it at your lodging. Your watch, with the seal to it, is safe in the inn-keeper's hands where you lodge; being brought to him by the honest maid, soon after you parted from hence. What your Lordship shall order him, or me, concerning it, shall be punctually performed."

Mr. Beaumont, a clergyman resident in the county of Durham, seems to have composed a Narrative of the Life of Dean Granville. Of this he had read sundry portions to Sir George Wheler, and received from him the following letter upon the subject:

Basingstoke, Aug. 19, 1693.

"Dear Mr. Beaumont,

"I was very sorry I could not see you before my return into the south, and now must

ask your pardon for my long silence since your obliging letter.

"In my return, my stay at London was so short, that I omitted waiting on my Lord of Bath: but on my uncle B. Granville I did. I told him of your obliging remembrance of our Dean, and great respect to the whole family; and particularly of the way you design to express it, which he was pleased with, but gave me no advice concerning it. When I next go to London, I will wait upon my Lord, and give him an account of it, and then you shall hear his sentiments concerning it.

"Speaking of the Dean, when I last waited on my Lord of Durham at Auckland, he was pleased to remember him at Oxford when he was an under-graduate; with this advantage, that he was then of the same pious and devout temper that he has persevered in ever since, which whether you did intimate I do not remember. There are two other things very worthy of remembrance during the time he was Dean: first, his zeal to restore the weekly sacrament in the Cathedral; the other, his purpose to make the Cathedral the great seminary of young divines for the diocese. And to this end to invite ingenuous young men to be Minor Canons, he got this order past in Chapter, that what preferment the Chapter had to dispose, the Minor Canons according to their seniority, merits, and deserts should have

the option before any other; and to further them in their studies, did intend them the use of their College-library, and that they might continue a regular and collegiate life, had often thoughts of getting them lodgings erected in the College. These things you may partly remember, and are true to my knowledge, and are matters of moment, and much to his honour; which, if you have not done it already, you may please to insert in their proper places, agreeable to your ingenious method. Truly, I wish it were published, both to do him right and yourself honour: and, if the dedication you intend prove not advisable, you may do it some other way by way of letter, and that may well answer your design, and be as acceptable to his friends.

"I assure you, without a compliment, that not only the matter of it, but the method and stile pleased me so well, when you read it to me, that I thought myself better entertained than I have been a great while with any thing of that nature; and I do not doubt, but that it will be as acceptable to all good men, as it is most grateful to

Your most affectionate friend, brother,
and servant,
GEO. WHELER." *

* The deanery of Durham, vacated by Dr. Granville, was offered to Mr. Samuel Johnson, the noted author of the pamphlet entitled 'Julian the Apostate;' but he refused it, as not adequate to his merits. In 1689, the Dean's goods and chattels

About the year 1696, Sir George Wheler having edited a small volume of Hymns compo-

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chattels were distrained by the Sheriff of the county, in consequence of his pecuniary embarrassments; and Sir George Wheler purchased his library for 221*l.* That Mrs. Granville was reduced to great distress on this sad occasion, is proved by the following order: "Dec. 8, 1690. Whereas upon a complaint made to the Chapter on the behalf of Madam Anne Granville, wife of Dr. Granville, Dean of this Cathedral, that it appears that she is left destitute and unprovided for her present subsistence, it was therefore in compassion to her necessities ordered, that Mr. Treasurer for the time being shall allow and pay her twenty pounds quarterly (to be reckoned from Michaelmas last past) out of the Dean's revenues." On the appointment of Dr. Comber to be Dean, this order was renewed.

(Act-Book of the Dean and Chapter of Durham.)

Nothing can show more clearly the intolerant spirit of Popery, than the treatment which Dr. Granville encountered at St. Germain's. Many of our nobility and gentry, firmly attached to the Church of England, had gone to France and attended the Court of James II. "The first considerable step they made, was to desire a chapel from King James for the exercise of their worship according to the Church of England, and proposed Dr. Granville, brother to the Earl of Bath (formerly Dean of Durham) as a fit person to be their Chaplain. They urged the great encouragement such a toleration would give to his adherents in England, and what satisfaction it would be to such Protestants as followed him: but though common policy and his circumstances made every body believe that this request would be easily granted, yet it was positively denied, and Dr. Granville obliged not only to retire from Court, but also from the town of St. Germain, to avoid the daily insults of the priests and the dreadful consequence of the jealousies with which they possessed King James's Court against him. Dr. Gordon, a Bishop of Scotland, the only Protestant divine that then was there

sed by himself *, and adapted to the several hours of prayer and other occasions for the use of a private family, could not allow himself to neglect the opportunity of making known to the world the character of Lady Tint †, "the most virtuous and deserving consort of the Lord Bishop of Durham," by placing it under her protection. He represents her as a lady of extraordinary charity and piety: "At Auckland, the Bishop's palace crowded with poor, sick, lame, and diseased neighbours; dispensing cures to each of them, and every where at Durham her husband's

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there, met with a worse treatment still than Dr. Granville," &c. &c. (*'View of the Court of St. Germain,' printed in the 'Harleian Miscellany.'*)

* These Hymns, he observes, may be considered as "well suiting a Christian labourer's practice in the corn-fields, meadows, and woods; that, whilst he hears the birds and every creature praising their Maker, he might not be silent either in heart or voice." The accompanying directions are obviously dictated by a fervent desire of doing good.

† The Compilers of the *Biographia Britannica* have not noticed the first marriage of Bishop Crew. On St. Thomas' day, 1691, he married Penelope Lady Tint, the widow of Sir Hugh Tint, and daughter of Sir Philip Frowde a known loyalist. This lady retained the name of her first husband, until the Bishop by the demise of Thomas Lord Crew, his elder brother, succeeded to the Barony of Steen, in the county of Northampton. She died at Steen, March 9, 1699; and in July, 1700, the Bishop married Mrs. Dorothy Foster, daughter of Sir William Foster of Bamborough Castle.

high almoner, dispensing bounty to all that need, displaying her goodness in many a pious domestic and public scene."

The regularity and devotion of the religious inhabitants of the monasteries in Greece had made a strong impression upon his mind. In the primitive ages, many persons were driven by the persecutions of the heathen emperors into the deserts of the Egyptian Thebaïs, and by their demeanour conciliated great reputation to their solitary life. This abandonment of society seemed to fulfil the apocalyptic prediction concerning the Church of Christ, as being literally *driven by the Dragon into the Wilderness,* where alone she would be secure from pagan violence. The gradual corruption of the Romish Hierarchy, which rendered monastic institutions pernicious to the interests of true religion, extended not itself to the Eastern Church. The Greek monks retain to this day somewhat of their pristine character, and nothing can be more simple than their general manner of living. They usually fix their residence in the most sequestered places, and are exemplary for their humility, temperance, and contempt of the world. For their maintenance they practise several of the necessary arts, and are extremely assiduous in promoting the instruction of youth.*

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* See Protestant Monastery, 10, 11.

Struck with admiration of the purity, Sir George Wheler published a work under the title of 'The Protestant Monastery, or Christian ŒCONOMICKS, containing Directions for the Religious Conduct of a Family,' 1698.

This volume, dedicated to the devout perusers of it, was written soon after his "entrance upon a conjugal state, and seven years before his entrance into Holy Orders." However visionary his plan may be deemed for instituting in England religious societies of each sex*, his motives for proposing it originated in his desire to render

* An eminent writer of the last century, a member of the Church of Scotland, seems to have entertained a similar opinion of Protestant Nunneries, or Convents. "They are much wanted in this country, and under proper regulations might be productive of the best effects. Our Reformers seem to have forgotten the old maxim, *fas est et ab hoste doceri.* If any practice was in use among the Papists, this was enough to reject it; and it was almost enough to recommend any practice to them, that it was contrary to the usage of their adversaries. I wish, however, they had condescended to borrow a little church-music, and somewhat of more decorum and solemnity in their public worship, even from the Papists; and that they had provided some safe and creditable asylum for ladies of small fortune and high breeding, although this had been done in imitation of the votaries of the Roman Church."

(Forbes' Life of Dr. Beattie, I. 142.)

This was farther urged in a thin 8vo, published in 1809, by Mrs. Whitford, sister of the late Dr. Wells; and has, in one single instance by way of experiment, been realised under the auspices of the Rt. Hon. Lady Eleanor King.

each family under the influence of devotion "a Church of God, and each house a heavenly mansion, thus deserving more the name of a monastery than any of the most renowned convents and hermitages of the later ages of the Gospel." "That man is more than an infidel (he remarks) that provideth not thus for his family, and indeed worse than a savage beast; for there is no tiger so cruel, no lion so fierce, but both nourisheth and defendeth their young ones." "He urges strongly the proposition, that 'every Christian master is or ought to be so much a Divine, as to be able to instruct his household in the principles of sound doctrine and practice; and that in some measure by precepts, but more by his good example, which is not rashly to intrude upon, define, and determine mysteries, but only to teach them what he himself is or ought to be, a good Christian.' The respective duties of Father and Child, Husband and Wife, Master and Servant are pointed out with great perspicuity; and several practical rules are laid down with regard to the time and place of performing the exercises of religion. He more particularly dwells upon the necessity of observing them in the families of the poor. With what tenderness does he ad-

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Sir George did not, certainly, intend by the title of his work to imply that he entertained a favourable opinion of Popish Monasteries, which he regarded as mere receptacles of sluggards, *fruges consumere nati.*

dress the inmate of the cottage! "If thy little house be but sanctified with zealous hearts separate from swearing, lying, back-biting, and all manner of corrupt communication, the King of Kings will sooner come under thy humble roof and enter into thy earthen-floored hall, than into the most gorgeous palaces of wicked princes, who have *not the fear of God before their eyes.*"*

From the subjoined letter it would appear, that perfect harmony had not subsisted between the Prebendaries and the Dean, Dr. Comber:

Newbold, Leicestershire, Nov. 18, 99.

"SIR GEORGE WHELER,

"I thank you for your kind letter the last post, and should have been glad to have seen

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* In this small volume, of which he usually carried with him several copies to be distributed as presents at the different places through which he travelled, is inserted the following account of the hospitality exercised at Durham: "The noblest remains of the English, and I think I may say, Christian hospitality is the residential entertainments of the Cathedral Church of Durham, where each Prebendary in his turn entertains with great liberality the poor and sick, neighbours and strangers, with generous welcome, Christian freedom, modest deportment, good and plentiful cheer, moderate eating, and sober drinking. They give God thanks, read a chapter in the Bible between the two courses, during which all men reverently uncover their heads, and after grace again there is seldom more drank than the *poculum charitatis*, or the 'Love-cup,' and the 'King's good health;' and then every one to his own home, business, and studies." (p. 176.)

you before I left Durham. Since my being here, I hear Dr. Comber has taken his leave of you all for a long time. I pray God send him well, if he be yet alive. I have forgiven him, and I hope he has forgiven you and the rest of his brethren; or else he is unprepared for his great change. We may observe the methods of Providence. God grant, we may all make a right use of them! The extraordinary pleasantness of the season has kept us here, and will keep us here till the end of next week, and then we shall move for Steane.

My Wife and I are your Lady's and your affectionate friends and servants,

N. DURESME CREWE.

Dr. Comber's character, however, was so truly amiable, that it is difficult to suppose him capable of giving just cause of offence to any one. He died soon after the date of this letter.

Two gentlemen, brothers, convicted of murther, had made an earnest application to Sir George Wheler, about this time, to obtain their pardon. Finding that his intercession would be of little avail, he addressed to them the following pathetic admonition:

"GENTLEMEN,

"I cannot express how much I am afflicted at your deplorable condition. For certainly nothing can be of more weight, concern,

and difficulty than your present circumstances are; having the pressure of your own consciences upon your account of blood, having the terrible difficulties to struggle with of a human judicature, and the tremendous judgement in the world to come to provide against: and to do all this, 'tis much to be feared there is but a short time limited you. I do heartily wish, and pray, that your case may appear and be represented so favourably, that there may be room left for human mercy, and that you may find it. But if your just sentence of the most ancient law, *That whosoever sheds man's blood, his blood shall be shed by man*, must take place against the best endeavours of your relations and friends; let me advise and beseech you by your uttermost endeavours to secure mercy, and get your pardon sealed before your appearance before the other most terrible judgement, which must be eternal either in happiness or misery. Which you may yet do by earnest repentance; for God assures us that 'he delights not in the death of a sinner, but rather that he should turn from his sin and live:' and that what time soever a sinner does repent in this life, he shall receive pardon; so that neither the greatness of our crimes nor the shortness of our time shall exclude us from it, which the most merciful examples of David, and St. Peter, and the thief on the cross assure us of. The first step to repentance is, to be sensible of

the greatness of your sin against so good and gracious a God, though he be all-powerful and all-just. The next step is, to be extremely sorrowful for the same, rather than to be affrighted and amazed at the extreme danger you have incurred thereby. The third is, most humbly, heartily, and sorrowfully to confess the same unto God, and when it is convenient and proper, to his ministers also; that you may receive ghostly comfort and refreshment, to be restored again unto the body of Christ, which by this calamitous sin you have forfeited. After your confession to God the next step is, earnestly to implore by fervent prayer, and by faith lay hold upon God's mercy promised in the sacrifice of the death and passion of Jesus Christ; beseeching Him to mediate, by his blood once offered before the Throne of the eternal grace to be a sufficient propitiation and satisfaction for the repented sins of the whole world. There is still the last part of true repentance, which is amendment, which consists first in your resolutions to do so, and then in actually doing of it. If your time permit not a demonstration of the last, yet you must be sure your resolutions be sincere and unfeigned entirely so to do by God's help, if it please him to deliver you from the death now before your eyes. And that you may more carefully do this, immediately abstract yourselves from all evil conversation and company, and give yourselves up to

reading, fasting, and praying, and meditation of the whole scene of your miserable condition. For the adding of many days to your present life I do not find much grounds to encourage you to hope: but, if you will resolve to save your souls, I do not doubt but by God's grace in Jesus Christ you yet may. For though it be the last hour of the day in which you are called, yet, if you now labour, you have an assurance of a gracious reward. That you may therefore work out your salvation, though it be with fear and trembling, is and shall be the earnest prayer

Of your humble Servant," &c. &c.

It is deemed unnecessary to state the names of these unfortunate men, or to specify the county in which they suffered.

Part of Sir George Wheler's considerable property being situated in Spital-Fields, a very populous part of London, and at a great distance from the parish-church, he was induced to erect a chapel at his own expense. In this benevolent design he was assisted by Mr. Seymour, an opulent goldsmith and banker of Lombard-street, and most actively zealous in encouraging every good work. Upon this subject the two following letters were written in 1693, or 1694.

"Mr. Seymour,

"I received your kind letter, and am much of your opinion, that Sir Christopher Wren is the most proper person to be consulted on this matter: both because he is the most intelligent and learned man in England in such matters, and likewise because he hath been most concerned in contriving the most beautiful churches in London. But before you do this, it must be resolved upon what dimensions we intend and can build, and with what materials. Threescore feet square from outside to outside is the most we have room to lay the foundations: and bricks cornered with stone I suppose will be the richest materials we can attain to, which I suppose may be sufficient, all circumstances considered, and because it will take up some considerable time to finish the work. I should be glad in the mean time some convenient tabernacle were set up to proceed as soon as may be in the spiritual building, placed in such a manner, and with such dimensions, as the walls of the church might be built about it. So beseeching God to direct and bless your pious zeal, wishing you a happy festival both spiritual and temporal,

I remain

Your affectionate friend

and humble Servant," &c. &c.

To the Right Rev. Father in God, Henry Lord Bishop of London. Present.

"My Lord,

"It is now some years since I acquainted your Lordship with the unhappy circumstances of that poor but populous part of the town called Spital-Fields, in respect of their great distance from their parish-church, which the interest I have among them hath made me long ago much concerned for. Your Lordship was pleased to encourage my endeavours to provide some means for their spiritual relief; which, till of late, by the pious assistance of Mr. Seymour, proved ineffectual by reason of the poverty of the place and the instability of those times. But now, blessed be God, we have done somewhat toward it. I had set apart some ground to the service there, and built a mean place upon it for the performance of divine service for the present; which I perceive hath come to your Lordship's notice by a letter you were pleased to send to Mr. Seymour, recommending a person to officiate there, whom for that reason I shall rather choose and nominate to your Lordship than any other. And I hope your Lordship will be pleased to grant us your favour and assistance toward it, that the service of God may be performed there in as ample a manner as may be, either as my private chapel, or a chapel of ease designed for the use of my tenants in the first place, and such

other of the neighbours as shall please voluntarily to join themselves to it. What the present maintenance of the minister may amount to, I know not; but for the ground and two small houses upon it I have parted with 12*l. per ann.* ground-rent, and design to add and settle more ground to it, when a lease is out, for more room to bury in; which, with the seats in the chapel, may arise to some competency of a maintenance. Beside which, I design to spend most of my time there during my life, when in town myself, if your Lordship shall countenance my honest endeavours therein. I would have waited on your Lordship with this account, but I considered your Lordship's affairs might find more leisure to peruse a paper, than receive a visit,

From your most obedient and
most humble Servant," &c. &c.

A second letter from Sir George to Mr. Seymour is extant, whence we may infer with what scrupulous caution it's writer observed the directions prescribed by the Rubric of the English Church.

"Mr. Seymour,

"Although I was sorry that our coat should so justly deserve admonition, and more that they should need it from the layety, whose province is rather to learn than teach, yet I am glad they have it upon any terms in such an

amicable and pious way as you have given it them. I was pleased with your book when I read it, and much more when I saw the piety and commendable zeal of the author by practice as well as writing. It matters not to me by what means we are pressed forward to do our duties, so it be such as is sufficient powerfully to promote and accomplish the end for which it is done, the glory of God. And certainly nothing could be more seasonable than to stir up both priests and people to perform God's solemn worship with great sincerity, reverence, and hearty devotion: since, for want of it, we see so great a decay of all parts of Christian piety, which have ever been the fore-runners of God's dreadful wrath and judgements. One effectual mean for obtaining so desirable an end you seem to me to have either totally omitted, or but lightly hinted at, which is the serious study and practice of the Common Prayer-Book with all the rules therein contained; which they are bound by all the obligations, divine and human, of both Church and State, as well as their own actual promises and subscriptions, uniformly, that is, exactly to practise and perform: for the Rubric is the rule of decency and order in the public worship of God to our Church, determined by all the authority that God hath committed to men on earth; to or from which nothing ought to be added or diminished of private phantasy or composure, but entirely

to be performed accordingly as it is prescribed by the authority of the Church. Another great hindrance of the devout solemnity of which, and breach of that wholesome law, is the innovation of pulpit-prayer, against or at least an abuse of the Fifty-Eighth Canon, which only directs an address to the people in that or the like form, only to end with the Lord's Prayer. It is a great hindrance to the devout performance of that; because we see men, to adorn their own prayer of private composure, slightly and indevoutly run over the prescribed prayer, to the scandal of good men and increase of schism. It is against the law of the Church, because that allows no private form of prayer to be used in public; and that only to be used as is by the Rubric prescribed, and no other, nor otherwise. Now, sir, you living in the city, and having very considerable acquantance among the clergy thereof, I believe you could not do the Church greater service than to recommend these things to their serious consideration, desiring them to consider whether it be not a sin to live in the neglect or wilful breach of known laws established by all the authority God hath committed to man here on earth; and which they have actually obliged themselves to perform: for such a law is the Common Prayer and all the Rubrics thereof. So recommending you to the grace of God, I beseech him to bless your honest and well-meant zeal to his honour and

the increase of sincere devotion in the Church, and the salvation, glory, and immortality of your pious soul (it being good to be zealous in a good matter) which are the hearty prayers of your loving brother and fellow-servant in Christ our Lord and Master," &c. &c.

Perhaps he may be considered as too exact, in thus requiring an undeviating compliance with the most minute rules of the Rubric. It should be remembered, however, that when a disposition to innovate, either in civil or religious matters, once discovers itself, it is extremely difficult to impede it's progress. Advances are gradually made, and excite little alarm, though they not unfrequently lead to the abolition of systems originally formed and long sustained by consummate wisdom.

Upon another occasion, he expressed to Mr. Seymour how much he was dissatisfied with the conduct of the minister officiating at his newly-erected chapel for persevering to read the Communion-Service from the desk, when the sacrament was not administered, instead of delivering it from the Lord's table*.

* If Sir George Wheler was so much distressed on the present occasion, how would he have been affected by the disregard shown to the Rubric in modern times? I name only one instance. No language is more clear, than that prefixed to the 'Ministration of Public Baptism of Infants to be used in the Church.' The people are "to be admonished, that it is most convenient

During an accidental interview with an agreeable stranger, he discovered, that he was wavering in a matter of the highest moment: for though he professed his approbation of the doctrine of the English Church, and owned that it's discipline was apostolical, he seemed unresolved whether he should continue in it's communion or become a convert to Popery, merely on account of some

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convenient, that baptism should not be administered but upon Sundays and other holy-days, when the most number of people come together, as well for that the congregation then present may testify the receiving of them that be newly-baptized into the number of Christ's Church; as, also, because in the baptism of infants every man present may be put in remembrance of his own profession made to God in his baptism. For which purpose, also, it is expedient that baptism should be administered in the vulgar tongue."—Again: "The Godfathers and Godmothers, and the people with the children, must be ready at the font, either immediately after the last lesson at morning-prayer, or else immediately after the last lesson at evening-prayer, as the Curate by his discretion shall appoint."

Is it not to be regretted, that the sacrament of Baptism is administered at the end of the service, when the congregation is dismissed? In some churches, the font has been removed from the place which it usually occupied, namely in the middle aisle at the west end of the church, to a recess behind the south door. From this abuse it arises, that many of the present generation have never heard the Office of Baptism read by the Minister: "an Office so divinely penned," says a pious writer, "that I never administer it without being warmed by it; and I have observed, that the congregation is generally most attentive, whom it is calculated to instruct and edify more than the best sermon."

disorders in it's practice, and the want of conveniences effectually to follow a religious life. This defection Sir George endeavoured to prevent, by showing, that 'as there hath never been a visible Church in this world without it's failings, so at present not any one now extant has fewer or less considerable than the Church of England.' "As to the Roman Church especially," he adds, "it is the most corrupt and vicious of any in the world. As to the secular and temporal part of it, they seem, in the countries where it is flourishing and predominant, to live without the fear of heaven or hell. Such oppression and tyranny, such debauchery and profaneness, such envy, malice, and murthers, injustice and partiality in all their proceedings, that it is admirable that the goodness and long-suffering of God continues so long without proceeding to their destruction. Nor are their most sanctified places free from wickedness, that it is not fit so much as to be named, as becomes Christians: or, as St. Paul saith in another place, *it is even a shame to speak what is done among them in secret.* There is often such strife, ambition, and envy among those professed humiliants who pretend absence from the world, that there is not greater among the worst of men in the world. Therefore you are highly deceived, if you think to find more satisfaction in the Church of Rome either in the due executing of good discipline, or assistance to

your devotion in doing your duty toward God or man, in living a 'godly, righteous, and sober life.' Therefore upon those very accounts, if no other, you ought to continue in the communion of the Church of England, and avoid that of Rome; for those things, that it seems to want, cannot be had any where else.—But, if you come to consider that which before all things should be considered, the purity of faith, there is no comparison between the English and Roman. For the Roman imposeth on all, that will be of it's communion, most corrupt, dangerous, and sinful points of doctrine, both against Scripture, the Catholic writers, and reason; this, only what the Scripture plainly teacheth to be most certain, and the primitive writers of the Church confirm: for the praying to Saints and Angels is against the first commandment, and the current of the whole Scripture. Coloss. ii. 18. The bowing before, worshipping of, or praying to Images, is against the second commandment. That insolent and profane doctrine of Human Merits, against the Gospel, teaching us that *when we have done all, we are unprofitable servants.* And to make up the complicated point of idolatry, heresy, and absurdity, the doctrine of Transubstantiation, where the creature is worshipped for the Creator, where the truth of Christ's natural human body is virtually and effectually denied, and a wafer is adored instead of the Son of God. And, indeed,

they have mangled and changed the institution of Christ in the Sacrament to that degree, that it may reasonably be questioned, whether it be the communion of the Body and Blood of Christ, or a Mystery of their own invention, they now celebrate among them. For what makes them abrogate the institution of Christ, by robbing the people of the Cup of Blessing? And why do not they break the bread as Christ did, and ordained should be broken in memory of his death and passion for the sins of the world, and only offer wafers, crossing themselves?"

Home is the refuge of a wise and good man. This, Sir George was so happy as to experience, from the tender affection of his wife during a period of more than twenty-six years. In 1703, he sustained a most severe loss by her demise: she died at Charing, on St. Mark's day. Upon this sad occasion, he was literally *the man, who had seen affliction;* feeling within himself that exquisite agony, which can only be assuaged by the hand of time. The Elegy, however, which he composed upon it, is distinguished rather by a pervading strain of affectionate sorrow, than by it's classical graces. Though he was by no means inclined to favour any Popish doctrine, he may be excused for having indulged his poetical fancy, when he supposes that the tutelary saint of

Venice* was also the guardian saint of Lady Wheler, protecting her from her earliest years to the time of her death, and at length conveying her to heaven on his own festal day. He describes her as discharging all the relative duties of life in the most exemplary manner, endearing herself to him by her unremitting attention, soothing all his cares, and augmenting all his joys; superior to the fashionable follies of the age, beloved by her domestics, and seldom leaving them, except when summoned by piety to the house of God or by charity to the habitations of the poor; a constant attendant on the service of the Church, and eminently skilful in sacred music. Of her eighteen children who were all baptized in the church of St. Margaret's, Westminster, twelve survived their mother †.

In 1702, he was created Doctor of Divinity at Oxford, by Diploma; and in the following year presented by the Dean and Chapter of Durham to the Curacy of Whitworth, about six miles from that city. This preferment he retained five years, and during that period built upon it a convenient house of residence.

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* Lady Wheler had spent some part of her early life at Venice with her father, who was the English Embassador at that Court.

† It is said, that her "daughters went veiled to church, as was the custom in Italy and other parts of the continent."

In 1706, through the kindness of his Diocesan, he was promoted to the pleasant rectory of Winston, and in 1709 to that of Houghton-le-Spring, both in the county of Durham.

In a letter to his second son, George, dated January 19, 1713, he observes: "I have finished sixty-three years this evening, and I thank God, am well. I pray God to give you his blessing in his true faith and fear, to finish your course happily after more years than I have attained to." From this it may be inferred, that he had encountered about that period several domestic troubles and difficulties. Some serious injury, probably from fire, had been sustained by his house in Channel-Row, Westminster; and from another letter it appears, that he had been unkindly treated by a brother, and lost a considerable lawsuit. But his heaviest affliction arose from the profligacy and extravagance of one of his sons-in-law, who after having persuaded his wife to surrender to him her jointure, had reduced her to the extreme of poverty.

On the fifteenth of December, 1715, died his preceptor, Dr. Hickes, in the seventy-fifth year of his age. This venerable man is to be classed among the foremost of those, who sacrificed every secular interest to the dictates of conscience; Sancroft, and Kenn, and Kettlewell, and many other good men, whose distresses cannot fail of exciting our commiseration. To animadvert on

Dr Hickes' notions of kingly power, of passive obedience, and of non-resistance, or on the manner in which he managed his controversies with several eminent writers, is no part of the object of the Compiler of this Memoir. That portion of his history, which regards his connexion with Sir George Wheler, presents nothing but what is pleasing and praise-worthy. The most intimate harmony subsisted between them to the last. And let it not be forgotten, that in our Manuals of Private Devotions recommended to the pious Christian are inserted several excellent Prayers composed by Dr. Hickes, in perfect correspondence with the doctrine and discipline of the English Church.

To insure his personal safety, Dr. Hickes, in 1691, retired to the rectory-house of Ambrosden, in the county of Bucks, the residence of White Kennet, subsequently Bishop of Peterborough. Here he remained for some years, assuming another name and title, and even occasionally appearing as Major or Captain in a military dress; and here, devoting himself to the study of the Northern Languages *, he began his elaborate

* The study of these Languages had been introduced into the University of Oxford by Franciscus Junius, the son of that Junius who made a Latin version of the Old and New Testament with short Annotations. This learned foreigner was honoured with every tribute of distinction by Dr. Thomas Marshall, Rector of Lincoln College, himself no mean proficient in the Languages in question.

'*Thesaurus*,' which proved an honour to his country. From Sir George Wheler he invariably experienced the kindest treatment for above forty years, especially during the latter half of them, when change of fortune rendered kindness more necessary to him; and through his influence received the patronage of the learned men, who formed the "Sodality of St. Cuthbert, and were promoters of good learning, and an ornament both to their own and to the whole English Church." *

The extant correspondence of Sir George Wheler and Dr. Hickes contains the strongest proofs of reciprocal esteem: the former denominating himself the 'pupil of his friend,' as if he had always borne in remembrance the value of those early instructions, to which he owed the happiness of his subsequent life; and the latter expressing in most energetic language the sentiments of an affectionate and grateful heart. One of his letters concludes thus: "All the blessings of heaven and earth descend upon you, and your present and future family! This is the prayer, my dearest friend, of your most obliged," &c. &c.

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* One of them, Dr. John Smith, had prepared an improved edition of Bede's History in the original Latin, and King Alfred's Saxon Version, which was published after his death by his son, George Smith, Esq.

Dr. Hickes was buried in St. Margaret's Church-yard, Westminster, with the following inscription on his monument:

Depositum Georgii Hickes, S. T. P., non ita pridem Coll. Linc. Oxon. Socii, et Ecclesiæ Cathedral. Wigorn. Decani, qui obiit* 15 *die Decembris, Anno Domini* 1715.

To return to the subject of this Memoir.

In 1722, Sir William Talbot was translated from the see of Salisbury to that of Durham.

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* 'Willis' Survey of Cathedrals,' II. 661. At one time there were no fewer than four Prebendaries of Durham, who had received their education in this Society. It will not, therefore, excite our wonder, when we find it's members cordially united in encouraging the Septentrional studies of their fellow-collegian. Had other benefactors proved equally liberal, he would probably have proceeded in his design of republishing several useful Anglo-Saxon Tracts, which from want of support he was obliged to decline. He had, however, the satisfaction of seeing his plan in some measure accomplished by two private and very modest persons, the Rev. William Elstob, Rector of St. Swithin's, London, and his sister Elisabeth, whose uncommon attainments in this description of literature had recommended them strongly to his notice.

Sensible of his great obligations to the Dean and Chapter of Durham in particular, Dr. Hickes caused to be inscribed in the beautiful Copy of his '*Antiquæ Literaturæ Septentrionalis Libri duo,*' &c. Oxon. MDCCV., which is deposited in their College-Library, the subjoined tribute of respect and gratitude:

Reverendis

Upon his arrival at his new Cathedral, July 20, Sir George Wheler addressed to him the following speech:

"My Lord,

"In the absence of our Honourable and Very Reverend Dean, I am appointed by our Chapter in their name to bid your Lordship extremely welcome into this your Diocese, though the least qualified through age and infirmities to perform it in a manner suitable to such an

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Reverendis et doctissimis vivis,
Cleri Anglicani ornamentis,
Ecclesiæ Dunelmensis Cuthbertinæ
Decano et CAPITULO,
De bonis literis, de se optimè meritis,
In illorum Bibliothecâ servandum
ANTIQUÆ LITERATURÆ SEPTENTRIONALIS
Hunc et alterum librum
Grato maximè cum animo,
Et quâ par est observantiâ,
Qui iis
Et eorum successoribus
Florentissimum rerum statum
Cum pace sempiternâ exoptat,
Offert Consecratque
GEORGIUS HICKESIUS.

He enriched, also, the Library of Lincoln College with a valuable present of Greek MSS., which he had purchased abroad. See a farther account of him in the '*Yorkshire Biography.*'

extraordinary occasion. My Lord, your Lordship's welcome here must needs be very great upon various accounts.

"The Apostolic Order is, undoubtedly, a gift of God to his Church of the highest importance; and the Episcopal dignity is the same, in St. Cyprian's judgement, for which God is to be glorified.

"Our most gracious Sovereign's choice of your Lordship to this high station, we are to consider both as God's choice, and the King's great esteem of your Lordship's merit. It is, certainly, a mark of his Majesty's high favour to your Lordship, whereof we hope to partake in the advantage; for which we are bound to be thankful to his Majesty, and to express it by all marks of faithfulness and loyalty to his person and government. We can do no less, also, than to be thankful and grateful to your Lordship, for taking so long and hazardous a journey from the more favourable climate of the south to this colder region of the north.

"But for your Lordship's encouragement, now you are so happily arrived, I can assure your Lordship, you are come to be pastor over the most orthodox and regular Clergy and people of any in the King's dominions; a Clergy, that have ever showed themselves the most obedient and submissive to their orthodox Bishops of any in the world. And I question not, but your Lord-

ship will approve yourself to be such, to our great comfort and satisfaction.

"Though, perhaps, by the long widowhood this Church hath in a manner sustained by reason of our late excellent Bishop's absence (occasioned by his great age, and consequential infirmities) your Lordship may find some small defects among us, yet we question not but your Lordship's prudent conduct, and canonical dispensation of discipline, will soon rectify them. And then we shall promise to ourselves great felicity under your Lordship's benign care and conduct of us; which will oblige us, as in duty bound, to study by all proper means in our power to make your Lordship's government over us easy and happy. Which that it may be also long, without being thought so, we shall never cease to pray for your Lordship's constant health and prosperity; addressing ourselves to the Throne of Grace, in the name of our Lord God and Saviour, Jesus Christ, to whom," &c. &c.*

Having survived his patron, Bishop Crew †, not more than a year and a half, Sir George

* Compare this Speech with one delivered by Dr. Mangey, the learned Editor of 'Philo Judæus,' as preserved in Nichols' 'Literary Anecdotes,' II. 151.

† This prelate, like his two immediate predecessors, Morton and Cosin (the first of whom died in his ninety-fifth, and the latter

Wheler died at his prebendal house, after a short illness, January 15, 1723-4; and was buried in that part of the Cathedral called 'Galilee,' near the tomb of Venerable Bede. His prebend was given to Mr. Martin Benson *, and his rectory of Houghton-le-Spring to Mr. Thomas Secker, afterward Archbishop of Canterbury.

The learning, which this respectable scholar had acquired in his boyhood, he improved at Oxford; above all, that which taught him to *remember his Creator in the days of his youth.* To an intimate acquaintance with the history of ancient times, he added a considerable knowledge of the men and manners of the age in which he lived. Having carefully explored the politics of several foreign nations, he returned home disposed, as every sensible and good man must be disposed, more heartily to admire the civil and ecclesiastical

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latter in his ninety-eighth year) reached a very advanced age. He was eighty-eight at his decease. It is strange, that no mention should be made, in the *Biographia Britannica,* of his noble charity instituted at Bamborough Castle, for which see Hutchinson's 'History of Durham.'

* Upon this amiable divine, who subsequently became Bishop of Gloucester, Cowper, Dean of Durham, pronounced a high eulogium in his Speech delivered at the enthronisation of Dr. Richard Trevor, in the Church of Durham. See *Monthly Rev., Feb.* 1753, *p.* 136.

establishment of his own country *. If there be any peculiar excellence (we may add) by which his volume of 'Travels' is discriminated, it is that aweful sense of the superintendence of Providence, which it every where displays. Regardless of the derision, to which he might occasionally be subjected by his occasional reflexions of this description, the author consoled himself with his resolution of writing "as a Christian and a philosopher."

At no period of time were the annals of England more illustrated by the talents, the acquirements, and the virtues of her clergy, than at the conclusion of the seventeenth century. Enriched

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* Mr. George Sandys was equally sensible of his happiness in being restored to his native country, after having traversed the greatest part of the Turkish Empire, Egypt, the Holy Land, and the remoter parts of Italy. "Now shape we our course for England. Beloved soil! as in scite

..... wholly from all the world disjoin'd,

so in thy felicities. The summer burns thee not, nor the winter benumbs thee: defended by the sea from wasteful incursions, and by the valour of thy sons from hostile invasions! All other countries are in some things defective; when thou, a provident parent, dost minister unto thine whatsoever is useful, foreign additions but only tending to vanity and luxury. Virtue in thee at the least is praised, and vices are branded with their names, if not pursued with punishments. That Ulysses, who 'knew many men's manners, and saw many cities,' if as sound in judgement as ripe in experience, will confess thee to be the *land that floweth with milk and honey.*" (*Travels, IV.* 170.)

with all the stores of learning, and influenced by the strongest sense of duty, they showed themselves irreconcileably hostile to Popery, however associated or recommended. The Revolution, unfortunately, gave birth to dissensions, which no human prudence could prevent or heal. With many of these truly venerable characters Sir George Wheler maintained habits of the most friendly intercourse, exhibiting in his own demeanour a pattern of moderation and liberality. Throughout his whole life, indeed, his deeds of munificence were alike numerous and unostentatious.

In his last Will, dated in 1719, he secured a provision for the Minister employed to officiate at his Chapel in Spital-Fields in the French tongue.

His books of Divinity and Church-History he bequeathed to his second son, Granville, "if found worthy to be admitted into Holy Orders:" if not, he directed them to be placed in the Library of the Parish-Church of Basingstoke.

A set or service of Communion-plate he left to Bishop Crew, "his most honourable patron and benefactor, as an humble and grateful acknowledgement of all his many and great favours conferred upon him above his deserts," in case of survivorship: otherwise to Lincoln College, Ox-

ford; to which Society, likewise, he bequeathed all his Greek and Latin MSS.*

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* Georgius Wheler Miles, Eccles. Dunelm. Prebend., et hujus Coll. quondam Comm. Sup. Ord., huic Bibliothecæ donavit sequentes Codices Manuscripto:

1. Psell versus Politici, et Tractatus varii de Sphærâ, Cœlo, Naturâ Meteoris, Planetis; cum Nicomachi Arithm. explicatâ, &c.
2. Plotini Enneades, cum ejusdem Vitâ à Porphyrio.
3. Andreæ et Epiphanii de Fulmine et Fulgure μειουρος. Oratio in Crucem; cum variis Chrysostomi, Eph. Syri, Anastasii Syn., Dorothei, Joh. Damaseni, Nectarii, Athanasii, Andreæ Cretensis, Amphilochii, Georgii Nicomed., Greg. Nyss., Greg. Naz., Greg. Antioch., Cyr. Alex. opusculis.
4. Gregor. Naz. Sermones.
5. Evangelistarum literis majusculis exaratum, *circa annum (ut mihi videtur)* 990 *vel* 1000. (E. T.)
6. Theodoreti de Provid. 10 Serm., et Philonis Judæi Tractatus varii.
7. Codex 4 Evang. ακεφαλος. Incipit ad ista Ουρανοις αγιασθητω, &c. Cap. vi. Matt. Adscripta sunt ubique scholia è Græcis Patribus. Extat in fine Synaxarium.
8. Typicon, cum nitidissimis Imaginibus quorundam ex Familiâ Comnenorum.
9. Ακολεθία Græca Johannis τῦ Νηςευτῦ.
10. Euchologium.
11. Libanii Epistolæ, cum quibusdam Synesii Epis.
12. Liber ritualis, continens Hymnos in Jesum, &c.
13. Tractatus de Cœlo anonymus.
14. Codex 4 Evangeliorum, cum Eusebii Epistolâ ad Carpianum, ejusque Canonibus.
15. Απος-ολος, seu Lectiones ex Epistolis et Actis.

16. Anenii

The University of Oxford had, for it's legacy, all his dried plants (in number exceeding a thou-

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16. Anenii C. Pani Tractatus in Ecclm. Rom. Greg. Palamæ Apologetica 1ma. Excerpta è Patribus. Theodori Lat., Greg. Nyss., Johan. Hierosolymitani Tractatus. Francorum, Latinorumque, Hæreses. Nicetæ, Euthymii, Photii, Ignatii Tractatus. Græci cujusdam μείουρος.
17. Johannis Sinaitæ Tractatus varii, præpositis duabus Epistolis et Vitâ ejus.
18. Augustini de Trinitate, Lib. 15. Græcè redditi à Maximo Planud.
19. Epistolæ Abbatis Dorothei.
20. Menologium pro Mensibus Decemb. Januar. et Februar.
21. Menologium pro Mense Jul.
22. Menologium pro Mense Decemb.
23. Typicon Joannis Prodromi.
24. Sermo ἀκέφαλος de Præcipuis Fidei Christianæ Articulis, et Pachomii Epistolæ quædam.
25. Ακολεθίαι, continentes varios Hymnos, &c. Sermo περὶ τῆς εὐχελαιεῦ. Parthenii Oratio in Obitum Augustini Filii. Preces cujusdam Demetrii. Nomocanon.
26. Dionysii Areopagitæ Opera cum Scholiis integris, et ejusdem Martyrio.
27. Ignatii Monachi Petritzensis Opuscula metrica, cum Historiâ Fabulosâ de Miraculis Nicolai Thaumatourgi.
28. Historia Judica, seu Vita St. Barlaami et Josaphat, cum Vitâ St. Patris Andreæ.
29. Liber Musicus, continens Hymnos Ecclesiæ Græcæ Notis musicis accommodatos.
30. Liber Psalmorum.
31. Anthologia pro Mense Oct. Decem. Janu. Jun. Juli. Augus., cum Hymnis in Vigilias quasdam et Acoluthiæ in omnes ferè Sanctos.
32. Nomocanon, Acoluthia, et variæ Precum formulæ.

33. Aristophanis

sand) and the four volumes, in which they were preserved.

To the Honourable the Dean and the Worshipful the Chapter of Durham he left all his silver and brass medals, or ancient coins * (with

33. Aristophanis Plutus, et Trac. varii.
34, 35.
36. Psalterium Augustini cum veteris quibusdam Libris Con. Manich.
37. Ακολεθία.
38.
39. Αρμολόγιον, seu Liber Hymnorum, cui præmittitur Mona. Catalogus Monte Astro.
40. Biblia Sacra Latin. St. Hieron.
41. Chrysostomi Liturgia.
L. Aretinus de Bellis Punicis, Gallicis, et Illyricis, et de Militiâ Romanâ.
Apocalypsis Johannis.

* The following is an abstract of the Catalogue of those Coins. In the Catalogue itself, a description of each coin is given with great precision.

I. Numismata Britannica. 97.
II. Numismata et Medaliones exoticæ. 32.
III. Numismata Græca. 40.
IV. Romanorum Numismata consularia. 30.
V. Imperatorum Romanorum Numismata.

1. Julius Cæsar. 12
2. Augustus. 21
3. Tiberius. 8
4. Caius. 4
5. Claudius. 5
6. Nero. 13
7. Galba. 8
8. Otho. 4
9. Vitellius. 5
10. Vespasianus. 10
11. Titus. 7
12. Domitianus. 11

13. Nerva. 6
14. Trajanus. 21.
15. Hadrianus

the exception of a gold Hadrian to the Rev. Dr. Covel (who however died before him) and the escrutoire, in which they were placed.

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15. Hadrianus. 12
16. L. Ælius. 3
17. Antoninus Pius. 15
18. M. Aurelius. 16
19. L. Verus. 8
20. Commodus. 10
21. Pertinax. 2
22. Didius Julianus.
23. Pescenninus niger. 1
24. Albinus. 2
25. Severus. 10
26. Antoninus Caracalla. 17
27. Macrinus. 4
28. Diadumenianus. 1
29. Elagabulus. 10
30. Alexander. 9
31. Maximinus. 4
32. Maximus. 2
33. Gordianus Afer deest, et Pater et Filius.
34. Balbinus. 1
35. Pupienus. 1
36. Gordianus Pius. 10
37. Philippus senior. 10
38. Philippus junior. 9
39. Decius. 10.
40. Q. Herennius Etruscus } desunt C. V. Hostilianus
41. Trebonianus Gallus. 2
42. Volusianus. 6
43. Æmilianus deest.
44. Valerianus senior. 6
45. Gallienus. 16
46. Saloninus Valerianus. 1
47. Valerianus junior deest.
48. Qu. Fulv. Macrianus. 1
49. Postumus. 2
50. Victorinus Pater. 5
51. Victorinus Filius deest.
52. Tetricus Pater. 5
53. Tetricus Filius. 3
54. M. Aurelius Claudius Gothicus. 4
55. M. Aurelius Quintillus. 1
56. L. Domitius Aurelianus. 3
57. Severina, Aureliani Uxor. 1
58. M. Claudius Tacitus. 2
59. M. Ann. Florianus. 1
60. M. Aurelius Probus. 1
61. Diocletianus. 5
62. Carausius. 3
63. Allectus. 1
64. M. Aurel. Val. Maximianus. 3
65. Fl. Valer. Constantius Pater Constantini M. 1.
66. C. Gal. Valer. Maximianus deest.
67. C. Gal. Valer. Maximinus.
68. Maxentius. 1
69. Licinius. 1

70. Licinius,

During his life-time, he had been a great benefactor to the School of Wye; and at his death he added a very considerable bequest, under regulations specified in his Will.

At Houghton-le-Spring, he founded and endowed a school for the education of girls. And he bequeathed legacies, also, to the Society for promoting Christian Knowledge, and for propagating the Gospel in Foreign Parts, as well as several sums for putting out apprentices in the parish of St. Margaret, Westminster.

Upon his monument is engraven an inscription written by his son, the Rev. Granville Wheler, Prebendary of Southwell, and Rector of Lake in the county of Nottingham. This gentleman, a Fellow of the Royal Society, was distinguished by his discoveries in electricity *, and his attain-

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70. Licinius junior deest
71. Constantinus Magnus. 9
72. Crispus. 1
73. Constantinus junior. 1
74. Constans. 1
75. Maxentius. 5
76. Decentius. 1
77. Fl. Jul. Constantius, Fil. Constantini M. 4
78. Julianus. 3
79. Valentinianus senior. 2
80. Valens. 6.
81. Gratianus. 1
82. Valentinianus junior deest.
83. Theodosius deest.
84. Arcadius. 1
85. Honorius. 1

Desunt cæteri.

* See Phil. Trans. XLI. 453.; and, likewise, a Tract concerning the 'Rotatory Motion of Glass Tubes about their Axes, when placed in a certain manner before the Fire,' XLIII. 176. He is addressed by the author of a scarce Volume, entitled, 'The

ments in various branches of Natural Philosophy. His piety and the regularity of his morals, inherited from his father, secured to him the esteem of all who knew him. He married the Lady Katharine Maria Hastings, daughter of Theophilus, seventh Earl of Huntingdon, and died in 1770.

It would be easy to expand this Memoir by inserting the pedigree of Sir George Wheler, which is now before me. But instruments of such a description belong more properly to the archives of private families, or to the rolls of the College of

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'The Harmony of the Collects, Epistles, and Gospels,' 1727, as "the son of a great ornament of our Church, of one learned in antiquity, truly orthodox, primitive in his example, and holy in his life." He was grandfather to the Rev. Granville H. Wheler, of Offenden Place, Kent.

His daughter Judith, it may be added, was married to the Rev. Dr. Thomas Sharp, son of the Archbishop of York. In a little Poem, still in MS., this excellent man describes the happiness which he derived from the blessings of bodily health, the intellectual powers which he enjoyed, his disposition, parentage, education, preferment, marriage, and issue. Of his marriage he thus writes:

> One thing, indeed, seem'd wanting yet
> To make his happiness complete
> (At least he thought so)—'twas a spouse,
> To govern and adorn his house.
> He ponder'd long this point of weight,
> This venture that hath no retreat;
> He fear'd, lest an unlucky choice
> Should sully all his present joys;

And

Heralds. A virtuous ancestry sheds, indeed, great lustre upon the individual; but personal worth must be the principal foundation of honourable fame:

> ..... *quæ non fecimus ipsi,*
> *Vix ea nostra voco.*

Two or three more of his letters, however, and his Elegy upon the death of his Lady are subjoined, with all their peculiarities (chargeable, in some respects, upon the age) of expression and orthography.

And he had ponder'd to this hour,
Had he not seen (O beauty's power!)
What fix'd him firm to make th' essay,
And cast all fears and doubts away.
  It was his wish, it was his prayer,
He might but be successful there.
God granted all he ask'd, and more;
Gave him a wife with such a dower
Of virtue, piety, and grace,
Of condescension, meekness, peace,
And every endowment rare,
As made him rich beyond compare.
  From parent saints like his she sprung,
Herself a saint, both fair and young;
Whose virtues multiplied with years,
Whose beauty suffered few impairs.
Still more and more his soul she charm'd,
Still equally his passion warm'd,
Was always easy, always kind,
And always fashion'd to his mind.

I.

To Dr. Hickes.

Dur. June 10th, 1707.

"MOST DEAR AND HON. MR. DEAN,

"I have the ffavour both of your kind letter to me and very acceptable present to our Rev. Brethren, who returne you their thanks with very particular respect. I have not yet perused it all through, but that part that vindicates the Apostolick Order of Episcopacy, the proper sacrifice of Christian Priests and Alter I have read with much satisfaction, containing ffully the sentiments I always had of them, and I believe received from you, or your direction of my studies. Only there is one notion of our Christian Eucharisticall sacrifice, as a Peace-Offering annexed to the Grand Sacrifice of Christ on the Cross, I have not yet met with in this excellent book, but is contained in a Sermon of your's I many years ago had a copie of, and from thence often made use of that notion in my sacramentall Sermons.—You have done justice to Dr. Outram's and Dr. Cudworth's notions upon that point: And it is upon such learned mens' wrong notions, through their greater accuracy in Rabinicall learning than of the primitive writers of the Church, that the contempt both of the Christian Priesthood, Alter, and Sacrifice has been grounded by our owne and fforeign Reformers.

"But indeed this is oweing more to particular cellebrated writers than to any publick acts of our Church, as you have very well shewed out of the Rubricks and substance of our ffirst and succeeding Liturgies. But, indeed, our general neglect of the Rubricks is one great reason of the rise of such sleight if not profane notions, and contempt of ye sacred Oblation, two whereof are very notorious:

The ffirst is, that the preparation of ye Oblation is generally left to ignorant and slovenly, called parish, Clerks, but are but Laymen, and so placed on ye H. Alter in a rude and indecent maner.

The other is, that it is placed on the H. Table before the time of the Offerings against a plain Rubrick of our Book, and all ye primitive (I believe) and am sure both ye Orientall Liturgies, as well as Occidentall. It is immediately before ye Prayer ffor the state of Christ's Church.

"And *when* there is a Com^n^. the Priest shall *then* place upon the table so much bread and wine &c. *after wch. done* the Priest shall say:"

But now this is not so much as observed in Cathedrall Churches, I ever was at the com^n^. of, ffor want of which being gravely and reverendly performed, has much helped I doubt not to raise such unsound notions, and to make ye table of the Lord ye *Offering of ye Lord and ye Priests*

of ye Lord contemptible, as ffully described by the Prophet Malachi.

It is against ye Order described by Justine Martyr, and that described in the 19 can^n. of the Con^l. of Laodicea. But is that will be restored with great difficulty: nor can be done without Arch-BB. and B^ps. commanding a strict conformity to the Rubricks.

I should be glad to hear your sence of the Geneva Epistle, you may remember it was ye general sence of ye ffrench Protestance when we were together there, wch. was the reason we communicated with y^m. And I remember Mons. Claud frequently professed the same to us: and Mons. Tranchin of Geneva did the same to me when I return'd out of the Levant y^t. way. They appeal to travellers you see, and if something were out upon that point, it might do good. I am sorry to find you have bene so ill: that it may please God to be both your's and your Ladies, are the sincere wishes and constant prayers of your

Most affectionate pupil, ffriend,
and humble servant,
GEO. WHELER.

I humbly thank you for your Ladies prayers, and beg your continuance of them.

II.*

Houghton, Oct. 11, 1713.

"SON GEORGE,

"I had sooner answered your letter, but the contents of it required some consideration and leasure to consider of it, and I conceived no great haste required in the premises.

As to your boarding, your reasons are good if your intentions are sincere, and it be not to hide some sinister designe for your greater real disadvantage. But if you stay at Westminster, you must lodge, with whom and where Q.

The price you mention for boarding is very extravagant, and I think much out of the common way.

I do believe with good husbandry you may eat cheaper then you can board, especially in term-time, at a cook's shop; but Mr. Arguis and my designe of your boarding in an honest and

* In a previous letter, as the son (who had been placed, much against his inclination, in an Attorney's office in Westminster) complained, that his 'sedentary occupation gave him the stone and gravel,' Sir George with parental tenderness had written a prescription of marshmallows, and had requested his master to spare him occasionally an hour or two from business to exercise in the park. How this young man profited by seeing the gay world, may be inferred from the letter here printed. Most of his letters to his son, it may be remarked (for several are still extant) are written in a strain of great affection; and his reproofs appear to be characterised rather by the necessary firmness of a father, than the *patruæ verbera linguæ.*

reputable house was, that your conversation might be sober and honest, and would be a guard upon you to live so as to preserve a reputation and reall virtue, as I hope.

As to allowance, I think twenty-ffive pounds a year will be sufficient, unless you spend too much in extravagancy of cloaths, which I perceive you are too fond of; great white peruques*, silver swords, a laced hat, and the like, does not become your calling; whatever young idle extravagant ffops do, it is not, nor shall not be your example by my allowance. A good plain sute, and a carefull ffollowing your business with wisdom and honesty, will be more for your reputation, and consequently get you more business, than all ye ffoppish ffinery you can observe in your equall butterflies.

As to a summe of money, though I think you may have employment in business if you be honest without it, yet I will venture some such summe in your hands as moderate as you desire, but so as if you mispend it you must expect no more ayd ffrom me. Therefore look to yourselfe, ffear God, and be wise. Had you not displeased your master, and squandered away your

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* From the great white peruque, it seems the flaxen wigs of Louis XIV's Court [the *Chevelure Blonde,* so often mentioned in the comedies of Moliere as the distinction of a beau] had found their way to England, and still continued in fashion.

time and money, you might have had more books and learning sutable to your calling. Some books I gave you in towne, such as you wanted; I wish you have read and studied them. You have had more than ten pounds of me since your time ended, and might have continued longer with your master to your advantage, so that you needed not have wanted the necessaries you complain of, either to your owne or my disgrace. The rest of your impertinent stuff deserves no answer, as it contains little sence.—But if you ffear God, and do well, and mind your business, I shall take as good care of you and the rest of my children, as I have hitherto done by bringing you up to learning and a calling; which, if you make good use of it, will be for your owne advantage, but if otherwise, you must bear the ffrutes of your owne ffolly. But that it may please God to deliver you out of the snares of the world, the fflesh, and the devil, are the earnest prayers of y^r loveing ffather,

G. W.

III.

AN ELEGY ON THE LADY WHELER,

WIFE OF SIR GEO. WHELER.

Deceased on St. Mark's Day, 1703.

If legends tell us any thing that's true,
And saints concern themselves with any thing we do,
[When thy wise father made y^t^ wellcome embassie,
And in thy mother's noble company,
Thou did'st with them the Adrian isles adorn,
In such surprising, such angelick form,
As ne'er was in those regions seen before,
Nor shall, now thou art gone, be ever more]
Saint Mark thy guardian-ship did undertake
To be thy guard—did his wing'd lyon make:
The winged guard ere since attended thee
Through faithless France, and lewder Italy,
And brought thee back to native Britany;
And never left thy pious company,
'Till on this day to Heaven he had conveighed thee.
Venetian triumphs, why should I rehearse,
Or sully Heavenly grace with sensual verse?
On all was earth I'll cast the nuptial vail,
And hide w^t^ all admired and did o're me prevaill;
For though at last I got the victory,
Yet conquer'd most when captive led by thee,
For 'twas your nuptiall bond y^t^ made me free.
As golden fruit in silver work enshrined,
So was her beauteous body to her glorious mind;
More rich endowments did her mind possess,
Than can be framed by my unpolish'd verse.
Without her father's charming eloquence, who dare
Her just encomiums venture to declare?

As best of wives when I consider thee,
This loss is more than all the world to me.
More for her silence she deserved praise,
Than all the female converse of our days,
Not y^{t} she knew not wise discourse to raise,
But would not offer a fool's sacrifice;
She had wise ears as well as charming tongue,
Her words were oft' too few, but never thought too long.
She stay'd the proper time, till it was fitt
To speak with gravity, with sence, or wit:
She did not those of weaker parts despise,
Nor choose so much to be a wit, as wise.
Of patience too who had a larger share,
Since you with meekness all my faults did bear?
For thus you learned of St. Paul to do,
Both to be humble and obliging too.
Forgive me, blessed S^{t}., th^{t} I so oft' did try
These rarest virtues of society.
Unlike the modish ladys of our dayes,
Whose staying much at home is not their praise,
You seldom went abroad, or not at all,
Unless when piety and charity did call.
The house of God, your neighbours in distress,
To that and these you were a constant guest.
Thy sons and daughters in a train did follow thee,
And all admired thy numerous train to see.
Home was the subject of thy prudent care,
Then only all was well when you were there;
Then every hand was virtuously employ'd,
In every usefull work their skill was try'd.
If you had lived in th' days of Solomon,
All would have thought from you he took ye pattern
When he describes so good, so wise a matron.

Thy fertile womb eighteen dear children bred,
With thee now six do live, with me twelve dead.
For those with thee I fain dissolved would be,
For these I'de stay to bring them safe to thee.
This troop I should have led, had nature taken care;
Thy post, my dear, was to bring up the rear.
My dearest dear, I should have died for thee,
Had heaven pleas'd to favour mine and me.
O why then did'st thou leave me thus behind?
Thus to out run me looks, methinks, unkind:
I thought my race much nearer run than thine.
As you in goodness have me still outdone,
So now you in this race have me out-run.
Were these the tender smiles thou gavest that day
Thou did'st design from me to flee away!
O pious fraud! but I'le thee haste to find,
For long I cannot, will not stay behind.
It pleased me [though still my heart did burn]
To hear thee talk of Durham, to return
To those dear pledges of our mutual love,
Now all in tears, for your too soon remove;
You meant the holy city, placed above,
Where hallow'd souls sing true, and ever love:
Few mothers are like you, so wisely kind,
Their bodies much your care, much more their mind,
You form'd their words, not into idle talk,
But virtuously to speak, and wisely how to walk;
Of their religion was your greatest care,
You taught them God to love, as well as fear;
Their growth in grace was chiefly your desire,
For this you daily pray'd, and precept did inspire;
You taught them pious principles at home,
And brought them to the church, still to go on

From grace to grace, till Christ was in them form'd,
And in his righteousness again new-born.
Then to God's Alter you did with them flee,
And offer'd them a living sacrifice to be;
You did not fill their ears with only talk,
But by example shew'd them how to walk:
Your great example so instructing gone,
Virtues they've lost, in you, but rarely known.
Your servants were so kindly used, that they
Desired all their lives with you to stay,
And hardly forced from you to go away.
Your orders were so calmly given out,
That who ruled in your house, might seem a doubt.
No harsh commands 'ere came out of your lips,
Nor groundless passion did your sence eclipse:
The fault was great if you was forced to chide;
And then not noise but reason did decide.
They were of you all justice sure to have,
And mercy oft when they did not deserve:
For all your censures were upright and grave.
In fine, you were more than these words express
The best of wives, or mothers, or mistress;
But now all's gone, and I am left alone
The small remainder of old age to mourn.
Alone, said I?
O that's not so: it cannot, must not be—
Twelve mourning children thou has left with me,
And all that knew thee bear me company.
If where our treasure is, our hearts will be,
Sure mine's in heaven now, because with thee;
Joint hearts in holy love can never part:
Death only parts their bodies, not their heart.
Why doth this lump of clay then press me down,
And thus deprive me of that glorious crown

I should possess with you and all above
In peace and joy and extasy of love?
Earth clogs my wings from soaring up so high;
When death shall break the chains, O then I'll fly
To thee, and heaven implore to make me fit,
And so to favour me that I may sit
Next to thy glorious uncle Dean and thee,
Who went but just before, and glad to see
Thee make the fatal pair of noble Granville's blood,
That now adorns both worlds with it's pure flood;
You next to God possessing most my heart,
It would compleat my bliss with thee to bear a part
In singing loud his praise, in the blest choir
Where all your charming voice and hymns admire.
They now admire to hear their new-come guest
So soon such sweet celestial notes express,
As if you had been bred up in their choir,
For it's the same great God doth both inspire.
O then the scene would only changed be,
Since thus on earth I sang his praise with thee.
  But now my lute and harp have lost their tone,
My organ's hoarse, now your sweet voice is gone;
Henceforth all instruments to me seem harsh,
Or dismal notes of some sad funerall march.
  O Heaven, do thou my consolation be!
In heaven's my hope 'ere long to be with thee;
And whilst I sojourn on this globe below,
The hours my cares will sparingly allow,
I'll please myself to think on thee in rhyme
To pass away this short but tedious time.

LIFE

OF

ELIJAH.

LIFE OF ELIJAH.

I.

Of the birth and parentage of Elijah no account is recorded in Scripture. In attempts to embellish the history of this extraordinary man, the Jewish writers, ever fertile inventors of legendary narrative, have liberally indulged the temerity of conjecture. Some of them, who embraced the doctrine of the transmigration of souls, have identified him with Phinehas the son of Eleazar, resuming the office of a faithful minister of God, and again distinguishing himself by his pristine fervour: while others have represented him as an angel, sent down to proclaim the resentment of the Most High against an idolatrous nation. It would be an endless and an useless employment to enumerate the extravagant conceits, which have been entertained of his person and character; of his present state, and of his future advent.

The defection of the Ten Tribes from Rehoboam, the son of Solomon, produced an important revolution in the religious and civil government of the Jews. Their chiefs, under the name

of 'Kings of Israel,' and sometimes 'Kings of Samaria,' fixed their residence first at Sichem, and afterward at Samaria; while the Kings of Judah dispensed justice to the loyal tribes of Judah and Benjamin from their palace at Jerusalem.

Ahab, the son of Omri, succeeded his father on the Israelitish throne. The conduct of this prince was in the highest degree disgraceful. More wicked than his father, he is said *to have done evil in the sight of the Lord above all that were before him.*

Jeroboam, the son of Nebat, the first King of Israel, in order to prevent the re-union of the Twelve Tribes, had adulterated the divine service by consecrating two Golden Calves (in imitation, probably, of the Egyptian or Phœnician idols) as objects of worship at Dan and Bethel; and addressing the people, in the words of Aaron to their forefathers, *Behold, Israel, the gods, which brought thee out of the land of Egypt.* He had prohibited his subjects, likewise, from visiting Jerusalem at the solemn festivals, and thus completely insured the continuance of idolatry. Ahab, not satisfied with merely treading in the steps of Jeroboam, made a greater progress in guilt, by contracting an unlawful marriage with Jezebel (the daughter of Ethbaal, King of Zidon) whom Josephus has characterised as 'a bold and enterprising woman.' Under her in-

fluence, he caused a magnificent temple to be built at Samaria in honour of Baal, or Belus, the god of the Zidonians, and established for the worship of Astarté a company of priests. The common people, following the example of their sovereign, forsook the commandments of the Lord, *regis ad exemplum.*

At this critical period, Elijah the Tishbite appeared with all the authority of a messenger of God. He is justly called, 'the Prince of the prophets next unto Moses.' The sacred historian ushers him to our notice as another Melchizedeck without any intimation of his birth, or family, or the occurrences of his early life. He was an inhabitant of the extensive district assigned to the two tribes of Reuben and Gad and the half tribe of Manasseh, which was bounded on the west by the river Jordan, and on the east by Mount Galaad. On the commencement of his high office, he approaches Ahab with great dignity, states to him the important commission with which he is charged, and declares in undisguised language; *As the Lord God of Israel liveth before whom I stand, there shall not be dew nor rain these years, but according to my word.*

It has pleased the Supreme Being, at different times, to adopt this mode of expressing his indignation.

'Therefore over you
The heavens are stayed from dew,
And the earth is stayed from her produce,
And I have called for a drought upon the land.'

As, on the contrary, he displays his loving kindness by an opposite dispensation:

———'The seed shall be prosperous,
The vine shall yield her fruit,
And the ground shall yield it's increase,
And the heavens shall yield their dew.'

By the phrase, 'according to his word,' Elijah means, not that the termination of the drought should depend on his own arbitrary caprice; but that God had graciously allowed him the privilege of interceding in due time for it's removal. Ahab seems to have been highly exasperated by this explicit declaration.

As in a succeeding age Jeremiah, and Baruch his secretary, were directed by God to avoid the fury of their enemies; so, in this emergency, Elijah was admonished to flee from the presence of the enraged Monarch. Accordingly, he removed to a cave or cell in the valley of Cherith, near a brook of the same name which flows into the river Jordan, and there continued for six months. His attire, his venerable aspect, and his dignified demeanor interested the benevolence of the inhabitants of Oreb or Aorabi, a small village on the borders of Arabia; and they

brought him a liberal allowance of provisions every morning and evening.

If we retain the sense conveyed by the versions, the Prophet was furnished with food by 'ravens.' All created beings are under the immediate control of their Maker. At his command the serpent bites, and locusts devour the land. He enrolleth in his great army *the hornet, the cankerworm, and the caterpillar.* On the present occasion, the birds of the air were appointed as purveyors to bring provisions to the Prophet.*

The prediction of Elijah was speedily accomplished: *The heaven was become as iron, and the earth as brass.* The fields produced no fruit: no dews fertilised the ground: no genial showers descended. A terrible scarcity ensued, without any prospect of relief. Even the brook of Cherith, which had hitherto supplied the Prophet's beverage, was dried up. It is written, that *there had been no rain in the land.* If by 'the land' we understand the land of Israel, the drought might not have extended itself to the realm of Judah, which was then flourishing under the government of the pious Jehosaphat. Yet it prevailed at Zarephath (called in the New Testament, and

* No attention is due to those, who describe the raven as void of natural affection toward it's infant brood, and thus would magnify the miracle by remarking that birds, which neglect even their own offspring, sustained Elijah with food.

by Pliny, Sarepta) a town situated between Tyre and Zidon, and subject to the latter. Here Elijah found a safe asylum, when he left the vale of Cherith. His abode in this place is noticed by Christ himself: "*I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.*"

II.

The horrors of the famine above recorded may be inferred from an incident related, with beautiful simplicity, by the sacred historian. *Elijah arose, and went to Zarephath; and when he came to the gate of the city, behold a widow woman was there gathering of sticks: and he called to her and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink." And as she was going to fetch it, he called her and said, "Bring me, I pray thee, a morsel of bread in thy hand." And she said, "As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel and a little oil in a cruse; and behold I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and*

die." And Elijah said unto her, "Fear not, go and do as thou hast said: but make me thereof a little cake first, and bring it to me, and after make for thee and thy son. For thus saith the Lord God of Israel, 'The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day the Lord sendeth rain upon the earth.' And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah.

From his abode at Sarepta, which is beyond the confines of Palestine, Elijah is called 'the First Prophet of the Gentiles.' And here occurred an extraordinary event, which clearly designated him as a man of God. Having performed more and greater miracles than had been wrought from the time of Moses, he surpassed even Moses himself by re-animating the dead.

The only child of his hostess being seized with a sickness, which terminated in death, the compassion of Elijah was naturally awakened. He addressed himself to God. The Lord heareth the prayers of those, who call upon him faithfully: and the boy, restored to life, was delivered to his transported mother. The miraculous increase of the meal and oil must previously have convinced her, that Elijah was a true Prophet: and the recovery of her son from death still more

confirmed her faith. "*Now I certainly know,*" *said she,* "*that thou art a man of God, and that the word of the Lord in thy mouth is truth.*" To this part of the sacred history, as well as to the resuscitation of the Shunamite's son by Elisha, St. Paul alludes in these words: *Women received their dead raised to life again.*

The modesty of the Prophet, in this memorable display of power, claims our notice. No word of self-exultation drops from his lips. *And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said,* "*See, thy son liveth.*"

Here we have a type of the lowliness of mind, so eminently characteristical of the blessed Saviour; who, in his miracles, avoided every appearance of seeking the praise of men.

III.

Of stubborn perseverance in idolatry, a crime for which the Jewish law provided no expiation, we have a melancholy example in the conduct of Ahab. The famine still raged with unabated fury. It's calamitous effects, not limited to the human race, had extended to the cattle, the horses, and the mules. With a view to provide herbage for them, Ahab explores in person one

part of his dominions, while his first minister, Obadiah, by his direction examines a different district. During this investigation, Elijah is commanded by God, in the third year, to present himself to the King of Israel.

The portraiture of an upright man is here exhibited to our view. In the midst of a corrupted people, Obadiah preserved his integrity pure and untainted:

> Nor number nor example with him wrought
> To swerve from truth, or change his constant mind,
> Though single.———

Promoted to the most honourable department in the state, he debased himself by no mean or servile compliances. One principle uniformly guided his life; 'the fear of God*;' an expression, frequently used in Scripture to denote an uninterrupted endeavour to fulfil the demands of moral and religious duty. The encomium, which he assumes to himself; "*I, thy servant, fear the Lord from my youth,*" is perfectly consistent

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* This principle, powerfully instilled into his mind in the outset of life, inspired him with the most ardent zeal for God and for Religion. Hence he was encouraged to evade compliance with the savage mandate of Jezebel, when she caused the Prophets of the Lord to be slain. He rescued one hundred of them from her violence, concealed them in caves, and at the hazard of his own life secretly furnished them with provisions.

with that simplicity, of which many instances occur in the early ages of the world.

Upon the appearance of Elijah, as he was executing the commission above-mentioned, Obadiah instantly knew him; and acknowledging his superior authority, fell on his face and said, "*Art thou my Lord Elijah?*" "*I am,*" was the reply; "*Go tell thy Lord, behold, Elijah is here.*" Nothing can more vividly depict the tyranny of the prince, than the account given by Obadiah, in his subsequent answer, of the oath exacted from his people that 'Elijah was not to be found in his dominions,' nor more forcibly portray the apprehension of the minister, than the enumeration of good acts which he had performed in contravention of the royal Edict, and his apprehension lest the spirit of God should carry away Élijah; assured as he was of the danger he should incur, if Ahab should find himself disappointed in his expectation of seeing the Prophet. To dissipate his terrors, Elijah thus addresses him: "*As the Lord of hosts liveth, before whom I stand, I will surely show myself to him to-day.*" *And it came to pass, when Ahab saw Elijah, that Ahab said unto him,* "*Art thou he, that troubleth Israel;** by causing this drought, or grievous famine, to

* Acts xvi. 20. This 'troubleth' may allude to Elijah's exertions previously to the period, at which the historian commences his narrative.

prevail in the land?" *And he answered, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."*

It is the criterion of a true Prophet, to utter the words of inspiration with an undaunted mind. The charge objected to him he firmly disavows, referring the afflictions of the land to their true source. The abrupt transition from this charge to Elijah's subsequent command renders it probable, that Ahab denied the justice of the inference; and that Elijah, in order to convince him of his error, urges him to *send and gather to him all Israel unto Mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the groves* (or, of Astarté) *four hundred, which ate at Jezebel's table.* Ahab, struck with the majesty of the Prophet's appearance, or affected by the miseries of the famine, or (still more probably) confident in the superior efficacy of the prayers of his own priesthood, immediately assented to the proposal.

IV.

No religious institution could be more inimical to polytheism than that, which God delivered to Moses. *Hear, O Israel, the Lord our God is one Lord.* To support this momentous truth,

Elijah challenges an impartial trial. The occasion leads us to be spectators, as it were, of the important contest. The theatre, on which the competition takes place, is Mount Carmel. The combatants are, on one side Omnipotence, and Baal on the other. Elijah, unsupported by man, pleads the cause of God; while a powerful company of priests assert against him the pre-eminence of their idol.

The people of Israel, *halting between two opinions*, whether to follow Baal or to serve the God of their forefathers, are required by Elijah to determine their ensuing worship by the event. He bids them look upon him as the sole remnant of God's Prophets in Israel; without human confederate, and dependent on Jehovah alone for the miraculous result which he expected. But "*the prophets of Baal*," he added, "*are four hundred and fifty men. Let them then provide two bullocks*, and selecting one, prepare it for sacrifice, *and put no fire under*. I myself will prepare the other in the same manner: *and call ye on the name of your god, and I will call on the name of the Lord; and the God, that answereth by fire, let him be God.*" They accept the test. The wood is prepared; the altar erected, and a victim cut in pieces is laid upon it by the priests of Baal, who invoke the name of their god *from morning until noon*: "*O Baal, hear us.*" No response is given; no exertion of divine power

is displayed. They then danced around the altar, which they had made. These antic gesticulations are of as little avail. Upon this, Elijah tauntingly exclaims; "*Cry aloud, for he is a God: either he is talking, or he is pursuing, or peradventure he sleepeth and must be awaked!*" Roused by the reproachful sneer, they repeat their vociferations; they prophesy; they mangle their bodies *with knives and lancets:* the blood gushes from their wounds. But vain are all their efforts, though continued *until the time of evening-sacrifice; for there was neither voice, nor any to answer, nor any that regarded.* So true are the words of the Psalmist:

'The idols of the nations are but silver
And gold, the work of men's hands:
They have mouths, but speak not;
And eyes, but see not;
And noses, but breathe not.
Such as these are, such are those that made them,
And such is every one that relieth upon them.'

At the time of the evening-sacrifice, Elijah addresses the people; "*Come near unto me:*" *and all the people came near unto him.* This circumstance renders it impossible for him to practise any imposture without incurring instant detection.

He repairs the altar of God: he raises it upon twelve stones, *according to the number of the tribes of Israel:* thus, after the example of Moses,

teaching them that it was their duty, instead of separating from each other, to re-unite themselves in the worship of Jehovah. He causes a deep trench to be dug around the altar; he places the wood in order, and having cut the victim in pieces, *lays it upon the wood.* To banish every suspicion from their minds, he directs water to be poured in great abundance into the trench three times, so that the streams flowed around the altar. After this process, he humbly offers up his petition to the Almighty: "*Lord God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again.*" *Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said,* "*The Lord, he is the God; the Lord, he is the God.*"

The punishment, due to presumption and impiety, is immediately inflicted. By the command of Elijah, and undoubtedly with the permission of Ahab, that the land might be no longer polluted, the priests of Baal are slain near the brook Kishon; a place celebrated in the triumphant song of Deborah for the defeat of Sisera, the great

enemy of the people of God. Elijah is said to have slain the prophets of Baal, as Samuel *hewed Agag in pieces,* to intimate that these acts of exemplary justice were executed by the direction of the Prophets.

But who are the executors of the commands of Elijah? The people, convinced of their error by the miraculous interference of the Almighty. Whether Ahab was so convinced, or not, is left uncertain. In this part of the sacred history we have a singular instance of the zeal, which occasionally influenced the Jews to exercise a judicial power without the form of legal proceedings. Philo, treating of the punishment incurred by a Jew who forsakes the worship of the true God, observes: 'This also is right, that all who have a zeal for virtue are allowed to execute rigorous punishment without delay; neither carrying the offender to the courts of judicature, nor to any magistrate, but indulging that ardor which the hatred of iniquity and the love of God excites (to the end, that the impious may never escape vengeance) and accounting themselves by the exigence of the time to be made all things, senators, judges, generals, assemblies, accusers, witnesses, laws, and people; so that nothing may hinder them from exerting themselves boldly, and jointly, for righteousness.

Upon this decisive victory, the Prophet ad-

dresses the king of Israel: "*Get thee up, eat and drink, for there is a sound of abundance of rain.*" *So Ahab went up to eat and drink. And Elijah went up to the top of Carmel, and he cast himself down upon the earth, and put his face between his knees, and said to his servant,* "*Go up now, look toward the sea.*" *And he went up, and looked, and said,* "*There is nothing.*" *And he said,* "*Go again, seven times.*" *And it came to pass, that at the seventh time he said;* "*Behold there ariseth a little cloud out of the sea, like a man's hand.*" *And he said,* "*Go up, say unto Ahab; 'Prepare thy chariot, and get thee down, that the rain stop thee not.'*" This little cloud, rapidly increasing in bulk, speedily darkened the whole horizon: *And there was a great rain.*

Ahab, in consequence, returned without delay to his palace at Jezreel (a city in the tribe of Issachar) preceded by a numerous train, singing hymns of praise: *And the hand of the Lord was upon Elijah: and he girded up his loins, and ran before Ahab to the entrance of Jezreel.*

It might reasonably be supposed, that this extraordinary event would have expelled idolatry from the land, and that the mind of it's sovereign would have embraced the worship of Jehovah. But inveterate habit was too firmly rooted in his heart. He returned to his im-

piety; and the Ten Tribes, for their obstinate perseverance in the worship of strange gods, were at length consigned to utter desolation.

V.

A false religion not unfrequently implants in it's professors an implacable enmity toward innocence and truth. The victory obtained over the worshippers of Baal exposed Elijah to the resentment of Jezebel, who had encouraged in the kingdom of Israel all the abominations, subsequently established by her daughter Athaliah in the sister-realm. She swore by her gods, to *make his life like the life of one of the prophets of Baal*, who had been recently slain by the sword.

Nothing could be more grateful than the change, which succeeded that event. Distress and despair were banished; the powers of vegetation revived, and the fields put forth their strength: but no sentiment of repentance sprung up in the court of Ahab. He retired in haste to Beersheba, a town subject to the King of Judah, at the very extremity of Palestine, on the border of the deserts of Seir and Ethan. Doubtful however of his safety even there, he dismissed his attendant, and abandoned by all his majestic serenity of mind, became a wanderer in the wilderness. Harassed by his toils and anxieties, he

seats himself at the close of the day *under a juniper-tree,* and humbly confessing his own unworthiness, supplicates the relief of death; "*It is enough: now, O Lord, take away my life, for I am not better than my fathers.*" As if he had said; 'I have sufficiently displayed thy power, by the miracle performed on Mount Carmel. The malignant rage of idolatry still burns to destroy me. I am in no respect more worthy than the other Prophets, who have already suffered death. I commit myself into thy hands.' Thus Moses, irritated by the repeated provocations of the Israelites, fervently entreated God to take away his life: "*If thou deal thus with me, kill me, I pray thee, out of hand, and let me not see my wretchedness.*"

This prayer, however, must not be attributed to a spirit of impatience or discontent. It may rather be considered as an earnest request, that God would be graciously pleased to deliver him from his affliction. Diodati has remarked, that 'Elijah, entertaining a strong presentiment of his destined translation to heaven, might pray to God to take him to himself in the usual manner by death.'

The Prophet was, undoubtedly, subject to the infirmities of human nature. Even the best of men are not exempted from a temporary depression of spirits. For this the Psalmist prescribes the sovereign remedy:

'Why shouldest thou be cast down, O my soul?
And why shouldest thou be disquieted within me? Wait patiently
For thy God; for I shall still celebrate him,
Who is the support of my countenance and my God.'

In this attitude of woe, sleep overtakes him: during which, an angel of the Lord injoins him to recruit his wearied body by partaking of the repast which was prepared for him. He arises, and beholding a supply of bread and water near the stone upon which he reclined his head, eats, and is again overtaken by sleep. The angel a second time commands him to 'return to the repast, that he may be enabled to pursue his journey through the desert.' Thus miraculously strengthened, he travelled forty days and forty nights without farther refreshment, till he arrived at Oreb, the mountain formerly distinguished by the delivery of the Law to Moses. Thus was it proved, that *man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live.* Here a striking resemblance in the lives of Moses, Elijah, and Jesus Christ engages our attention. As Moses fasted in the desert forty days before he gave the Law, so did Elijah, the Restorer of the Law; and so did Christ, the Abolisher of the Law, when he entered upon his ministry.

A doctrine full of consolation may, presumptively, be deduced from this part of Scriptural his-

tory;—the ministration of angels in the government of this lower world. That these benevolent beings are ever watchful to protect the good, is highly probable. *The eyes of the Lord run to and fro throughout the whole earth, to show themselves strong in the behalf of them, whose heart is perfect toward him.*

'And is there care in heaven, and is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is: else much more wretched were the case
Of men, than beasts. But O th' exceeding grace
Of highest God, that loves his creatures so,
And all his works with mercy doth embrace;
That blessed angels he sends to and fro,
To serve to wicked man, to serve his wicked foe!
How oft do they their silver bowers leave,
To come to succour us that succour want?
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant?
They for us fight; they watch and duly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward!
O why should heavenly God to man have such regard?'

Thus we behold Elijah, an inhabitant of a cave, again devoting himself to the cultivation of holy affections and to happy converse with his God. And now how terribly magnificent was the revelation of divine glory, which was granted to the Prophet! Concealed in the obscurity of a cloud, as he appeared to Moses and Ezekiel,

the Lord came to him, and said unto him; "What doest thou here, Elijah; when the times require thee to exert thyself in a more active scene of employment?" *And he said, "I have been very jealous for the Lord God of Hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy Prophets with the sword: and I, even I only, am left, and they seek my life to take it away." And he said, "Go forth, and stand upon the mount before the Lord:" and behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord: but the Lord was not in the wind: and after the wind an earthquake, but the Lord was not in the earthquake: and after the earthquake a fire, but the Lord was not in the fire: and after the fire, a still small voice.*

This *still small voice* is beautifully emblematical of the tender compassion of God, ever ready to extend his goodness to the human race.

It is remarkable, that the usual process of nature is here observed. An earthquake, the dreadful instrument of celestial vengeance, is often preceded by a hurricane, and followed by an eruption of fire. *The Lord maketh the winds his messengers, and the flaming fire his ministers.* In the sublime passage before us, the aweful majesty of heaven is ushered in, first by a wind that rends

the mountains, and breaks in pieces the rocks: then the earth trembles, and is shaken; and the fire rushes forth. But in none of these tremendous appearances is God disclosed. For, last of all, a *still small voice* is heard, and in that voice are conveyed his consolatory words. Like Moses, when he came near to the burning bush, Elijah with his face wrapped in a mantle, tremblingly advancing to the entrance of the cave, again declares how exceedingly earnest he had been in his zeal for the divine honour; and is commanded by God to proceed to Damascus, and there to anoint Hazael King of Syria, and Jehu the son of Nimshi King of Israel. He is, also, commissioned to anoint Elisha, the son of Shaphat, as his own successor in the prophetic office. It is farther intimated to him that, however degenerate the children of Israel may be deemed, there are many among them who have preserved their religion unspotted amidst the general contagion; *even seven thousand, who had not bowed the knee to Baal, or kissed his image with their mouth.* And here a remark offers itself to our notice. If one of the greatest of the Prophets was so egregiously mistaken in his judgement, surely we have strong reason to suspect the accuracy of our opinions upon the merit or demerit of our fellow-creatures. Yet, in the language of the heathen philosopher, we rashly exclaim, that

'all are wicked', τα χερειονα νικα· or, with the inspired Psalmist: *The godly man ceaseth; the faithful fail from among the children of men.*

A prediction is added, emphatically descriptive of the misfortunes impending over Israel. *And it shall come to pass, that him, that escapeth the sword of Hazael, shall Jehu slay: and him, that escapeth from the sword of Jehu, shall Elisha slay.* These three persons were selected by God to accomplish his vengeance; the two first by the power of the sword, the last by his prophetic denunciations.

VI.

Agriculture and the cares of a pastoral life formed the principal occupation of the descendents of Jacob for many ages. Gideon was employed in the threshing-floor, when the angel announced him as the destined deliverer of his country: and David, from being *a keeper of sheep*, was promoted to the throne of Israel. Thus, also, was Elisha called from the labours of the ploughshare to the function of a Prophet. *He was ploughing with twelve yoke of oxen before him, and he with the twelfth;* when Elijah passing by cast a mantle over his shoulder, thus enrobing him as it were in the attire of his new office. Elisha acknowledged the authoritative act, and after

bidding farewell to his worldly connexions became Elijah's constant attendant, and ministered unto him. From this ready compliance it may be concluded, that Elisha was of a gentle disposition, prepared by the renunciation of secular pursuits for the reception of the prophetic spirit. In his demeanor upon this occasion is correctly typified the magnanimity, with which at a subsequent period the disciples of Jesus Christ relinquished their worldly concerns. "*Master,*" said they, "*we have left all, and followed thee.*"—*No man having put his hand to the plough, and looking back, is fit for the kingdom of God.*

After Jeroboam had seduced the Ten Tribes from their allegiance, he permitted many parts of the Mosaic Law to retain their full power among the inhabitants of Samaria. The Israelitish Prophets were always vigilant in enforcing it's authority. It was their province to promulgate the divine will, to lift up their voices against the prevailing corruptions, to enforce the observance of the holy covenant, and sedulously to instruct the common people, when they appeared before them on the stated festivals. These Prophets were, also, employed in celebrating the divine praises in choral hymns. And hence proceeded the necessity of the colleges, instituted for the purposes of education under the name of the 'Schools of the Prophets.' Here, remote from the tumult of cities, young pupils (called the 'Sons of the

Prophets,' or, the 'Company of Scribes') neglecting the attainments of human learning—astronomy, geometry, and other sciences—confined their attention principally to the sacred code. Over one of these colleges Elijah is supposed to have presided. And no one surely was more nobly qualified to be *a master, or judge of Israel.* Furnished with the gifts of prophecy and the power of working miracles, reverenced for the sanctity of his life and the fervor of his piety, he sustained his high character with the utmost dignity. Though these schools, however, supplied several of their Prophets, God was pleased occasionally to admit others, whom a regular course of discipline had not prepared for the hallowed employment. This appears as well from the history of Amos, *one of the herdmen of Teckoa* to whom was revealed the destiny of Jerusalem, as from that of Elisha. Thus, likewise, Christ made of fishermen *fishers of men:* in one moment conferring upon them, by the communication of his Holy Spirit, more competency than all schools and colleges, all literature and languages, all arts and sciences could have done in the course of a long life.

Of the anointing of Hazael and Jehu, the sacred historian has given a full description.

Ben-hadad, King of Syria, had sent Hazael, one of the nobles of his court, to inquire of Elisha concerning the sickness with which he was seized.

The Prophet, while he apprised him of the approaching death of his master, fixed his eye steadily upon him, and burst into tears. Whether through sagacity he detected in his countenance the vestiges of cruelty, or by a preternatural foresight anticipated the atrocities of his ensuing career, he openly proclaimed him to be 'the man, who should occasion the most dismal calamities to Israel.' The ambition of Hazael was inflamed. He expressed his surprise, that an obscure individual, *a very dog*, should be elevated to so high a station, as to be enabled to destroy the enemies of his country. But the event justified the prediction. Hazael had no sooner deprived Ben-hadad of his life, and seated himself on his throne, than he commenced a destructive war against Israel.

Jehu, anointed to the kingdom of Israel by one of the Sons of the Prophets, was another instrument of God to avenge the sins of Ahab upon his posterity.

VII.

In the character of Ben-hadad we behold a lively portrait of an eastern tyrant, intoxicated with power, and continually aspiring to new conquests. This haughty monarch at the head of a numerous army, with thirty-two kings in his train, under-

took the siege of Samaria, requiring from Ahab unconditional submission. *Thus speaketh Ben-hadad, saying, "Although I have sent unto thee, saying, 'Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children:' yet I will send my servants unto thee to-morrow, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes they shall put it in their hand, and take it away."* Whilst he was feasting with his princes and nobles in one of those pavilions, which are erected in the East to exclude the fervors of a tropical sun, he received a peremptory refusal from the King of Israel: "*Let not him that girdeth on his harness boast himself, as he that putteth it off.*" In a high state of irritation, he immediately commands his forces to 'set themselves in array against the city.' At this critical moment Jehovah intervenes, to avert the impending destruction. A Prophet, probably one of the disciples of Elijah, informs Ahab that 'God would deliver into his hand the multitude of his enemies;' and directs him, at the same time, to lead to battle *the young men of the princes of the provinces.* Ben-hadad, inflamed with wine, issues his imperious mandate: '*Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.*' The Syrians, however, are routed with

immense slaughter, their King effecting his escape upon a horse.

But the same Prophet, in order that Ahab may not assume too much confidence from his victory, informs him that 'the Syrians will renew their attack,' and advises him to make every necessary preparation for defence. The war commences afresh. Ben-hadad, vainly relying upon the counsels of his servants who assure him that 'the God of Israel was the God of the hills and not of the valleys,' appears in the vale of Aphek at the return of the year with a host filling the whole country. The Israelites, in the mean time, are divided into two small bands, *like two little flocks of kids.* After encamping against each other for seven days, the battle is joined. A man of God predicts victory to the King of Israel. The Syrians are again completely defeated, with the loss of a hundred thousand men. The remnant take refuge in the city of Aphek, where twenty-seven thousand of them, from the effects of a burning wind, fall a prey to disease. Ben-hadad remains ignominiously concealed in the same city.

His servants now approach Ahab in a suppliant posture, *with sackcloth on their loins, and ropes upon their heads,* humbly imploring the life of their master! *Thy servant Ben-hadad saith, "I pray thee, let me live." And he said, "Is*

he yet alive? He is my brother." Now the men did diligently observe, whether any thing would come from him, and did hastily catch it. And they said, "Thy brother Ben-hadad." Then he said, "Go ye; bring him." Then Ben-hadad came forth to him, and he caused him to come up into the chariot. And Ben-hadad said unto him, "The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria." Then said Ahab, "I will send thee away with this covenant." So he made a covenant with him, and sent him away. Thus Ahab confers an unmerited kindness on the avowed enemy of God, as Saul had formerly spared Agag, King of the Amalekites; distinguishing him with peculiar honour, and finally dismissing him as his friend and his brother!

The Prophets of God communicated their instructions, not invariably by discourse, but occasionally by the more animated vehicle of representative action. Though their language was bold and figurative, they were in certain instances directed to exhibit signs, strongly declaratory of the divine purpose. Of this mode of communication, the history before us affords a striking example.

One of the Sons of the Prophets requested his companion, in the name of the Lord, to 'smite him;' and his refusal was instantly punished

with death. A lion, as had been predicted, *found him and slew him.* Another was solicited, with greater success. The wounded man, disguised with a veil over his face, placed himself near the way; and as Ahab was passing by, elated probably with his recent victory, propounded to him the following apologue, or parable: *Thy servant went out into the midst of the battle, and behold a man turned aside, and brought a man unto me, and said, "Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver." And as thy servant was busy here and there, he was gone. And the King of Israel said unto him, "So shall thy judgement be; thyself hast decided it."* The Prophet taking off his veil, and being immediately recognised, said unto him; "*Because thou hast let go out of thy hand a man, whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.*" Ahab, self-condemned, *went to his house heavy and displeased, and came to Samaria.*

From the facts recorded in this section we are authorised to conclude that, in remembrance of his faithful servants *who had not bent the knee to Baal,* God extended his fatherly care over the Israelites, although they had estranged themselves from his worship.

VIII.

The ensuing peace continued only for a period of three years. During this short interval, an incident occurred, dishonourable to Ahab, and involving in it's consequences the destruction of himself and his whole family. Naboth, a respectable inhabitant of Jezreel, was in possession of a vineyard, which from it's contiguity to the palace had attracted the royal notice. Disappointed in his project of procuring it by exchange or purchase, the Monarch *laid him down upon his bed, and turned away his face, and would eat no bread.* A genuine picture this of peevish discontent! Wealth and power avail him nothing: for one desire remains still unsatisfied.

Naboth's determination, however, was so strictly conformable to the law of Moses, that he could not have acted otherwise without flagrant illegality. The alienation of landed property from one tribe or family to another was forbidden, unless the owners were reduced to extreme poverty. He had too strong an attachment to the inheritance of his fathers, to surrender it to the caprice of a tyrant. "*The Lord forbid it me,*" said he, "*that I should give the inheritance of my fathers unto thee.*" The authority of the divine prohibition was equally valid at all times. *Moreover the*

prince shall not take of the people's inheritance, to force them out of their possession.

We have already seen Jezebel's intemperate zeal in promoting the cause of idolatry. We now view her in a light no less dishonourable to the female character. Having discovered the cause of her husband's dejection, she tauntingly bids him *arise and eat bread, and let his heart be merry;* soothing him with the promise of a speedy accomplishment of his wishes: "*I will give thee the vineyard of Naboth the Jezreelite.*"

The reader must shudder at the recital of the means devised for this purpose. She sent a rescript in the name of her husband, and sealed with his seal, to the Elders (or Magistrates) of Jezreel; injoining them to *proclaim a fast,* as a prelude to a still more shameless mockery, the procuring of false witnesses, who should accuse Naboth of having renounced his fidelity both to God and the King. Thus did she

> .....practise falsehood under saintly show,
> Deep malice to conceal.

Although a professed worshipper of Baal, she varnished over her insidious design by a pretended regard for the Law of Moses. *He, that blasphemeth the name of the Lord, shall surely be put to death, and all the congregation shall certainly stone him.*

This injunction was literally observed. The

nobles of the city *proclaimed a fast, and Naboth* being placed on an elevated seat in an assembly of the people, *false witnesses rose up and laid to his charge things that he knew not.* Two, or (according to Josephus) three, witnesses bore evidence, that he had renounced at once both his religion and his allegiance. The sentence of condemnation instantly followed. *They carried him forth out of the city, and stoned him with stones that he died.* This procedure could scarcely have been undertaken without the express concurrence of Ahab. Hence, he was justly considered as an accomplice in the crime; and his successor is denominated, the 'son of a murtherer.'

How deeply aggravated was this deed of guilt! Hypocrisy and perjury, subornation of witnesses and corruption of judges—all these crimes arose out of a lust for the property of another.

> *Quisnam hominum est, quem tu contentum videris uno*
> *Flagitio?*

The King of Israel was no sooner apprised of the death of Naboth, than he took possession of his vineyard. In the version of the Seventy it is said, 'When Ahab heard that Naboth was dead, he rent his garment and put on sackcloth; and then rose up to go down to the vineyard of Naboth the Jezreelite;' as if he had flattered himself with the hopes of deceiving his subjects by

such a parade of sorrow! And thus was fulfilled the prophecy of Samuel to the children of Israel, that *their kings would take their fields, their vineyards, and their olive-yards.*

The promulgation of divine wrath against this atrocious action was not long suspended. Elijah was directed to appear before Ahab on that very day, and to proclaim to him that 'dogs should lick his blood, as they had already licked the blood of Naboth.' Deeply affected with a sense of his guilt, Ahab exclaimed; "*Hast thou found me, O mine enemy?*" to which Elijah with his accustomed intrepidity replied; "*I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.*" He then proceeded, with the same boldness to disclose to him the total extirpation of his posterity: "*Him, that dieth of Ahab in the city, the dogs shall eat; and him, that dieth in the field, shall the fowls of the air eat.*" These alarming denunciations produced in the Monarch's bosom the deepest compunction. *He rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.* His submissive demeanor, arising from a thorough consciousness of his crime, prevailed upon the Almighty graciously to defer part of the punishment to a distant period. "*I will not bring the evil in his days, but in his son's days will I bring the evil upon his house.*" A similar incident occurs in the history of David. When Nathan

had enumerated the evils ready to fall upon the royal delinquent, he acknowledged his offence with the deepest contrition: "*I have sinned against the Lord.*" Upon which the Prophet immediately answered; "*The Lord also hath put away thy sin, thou shalt not die.*" Truly God is slow to anger, and of great mercy!

IX.

Jehoshaphat, King of Judah, accompanied Ahab in his expedition against Ramoth in Gilead; which, being one of the six cities of refuge, was considered as the common property of Judah and Israel. It was at that time in the possession of Ben-hadad, King of Syria, whose defeat in a former war has been already related. Jehoshaphat, doubtful concerning the issue of the expedition, requested that a 'Prophet of the Lord might be consulted.' Four hundred Prophets of the Grove seemed to promise to the two Kings a decisive victory. But the dark and ambiguous response, like a pagan oracle, was calculated to deceive. "*The Lord shall deliver into the hand of the King.*" It might have been asked, 'Whom, or what shall he deliver? and to whom?' Not satisfied, therefore, with this reply, the King of Judah is anxious for more distinct information. *And Jehoshaphat said unto the King of Israel,*

"Is there not here a Prophet of the Lord besides, that we might inquire of him?" And the King of Israel said unto Jehoshaphat; "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord; but I hate him, for he doth not prophesy good concerning me, but evil." And Jehoshaphat said, "Let not the King say so." Then the King of Israel called an officer, and said, "Hasten hither Micaiah, the son of Imlah."

In the answers given upon this occasion we have an additional example of the use of representative action. Zedekiah one of the priests of Astarté, in order to confirm Ahab in the assurance of success, had made horns of iron and pushed with them, adding; *Thus saith the Lord, "With these shalt thou push the Syrians, until thou have consumed them."*

Micaiah ironically bids Ahab 'go up against the city, and prosper!' But upon being adjured to speak the truth, he exclaims; *"I saw all Israel scattered upon the hills, as sheep that have not a shepherd; and the Lord said, "These have no master; let them return every man to his house in peace."* Language cannot express a more forlorn condition. In a country infested by wild beasts the flocks, deserted by their shepherds, were exposed to every danger.

He continues his description of the vision: *"Hear thou, therefore, the word of the Lord: I*

saw the Lord sitting on his throne, and all the host of heaven standing by him on his right-hand and on his left: and the Lord said, 'Who shall persuade Ahab, that he may go up and fall at Ramoth Gilead?' And one said on this manner, and another said on that manner. And there came forth a Spirit, and stood before the Lord, and said, 'I will persuade him.' And the Lord said unto him, 'Wherewith?' And he said, 'I will go forth, and I will be a lying spirit in the mouth of all his prophets.' And he said, 'Thou shalt persuade him, and prevail also: go forth, and do so.' Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Regardless of this aweful admonition, the infatuated princes persist in their design. But though Ahab, with the hope of eluding the predictions of Micaiah as well as those uttered by Elijah in Naboth's vineyard, disguised himself in the battle, he was dangerously wounded by a random arrow, and died as he was borne out of the field. His chariot and armour being subsequently washed at the Pool of Samaria, which extended to Jezreel, the dogs licked the blood which flowed to the ground. And thus was fulfilled the word of the Lord, spoken by Elijah: *In the place, where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.*"

Jezebel, the accomplice of her husband's injustice, did not escape with impunity. *And of Jezebel spake the Lord, saying, "The dogs shall eat Jezebel by the walls of Jezreel."* Her punishment was inflicted upon her, not many years afterward, by Jehu, whose solemn appointment to the throne of Israel is recorded in the sacred history (2 Kings, ix. 1—6.) Having slain Joram, one of the sons of Ahab, in the very field which had been unjustly wrested from Naboth, he advanced in triumph to Jezreel. *And when he was come to Jezreel, Jezebel heard of it, and she painted her face, and tired her head, and looked out at a window.* It has been supposed that this artful woman, like Cleopatra in after-ages, entertained a desire of attracting the admiration of the conqueror. But her behaviour does not confirm this conjecture. Instead of addressing him with the usual congratulation of "*O King, live for ever;*" she reproachfully recalls to his memory the short and inglorious reign of Zimri, who having survived his royal victim only seven days, burnt himself in his palace with all his treasures. *And as Jehu entered in at the gate, she said, "Had Zimri peace, who slew his master?" And he lifted up his face to the window, and said, "Who is on my side? Who?" And there looked out to him two or three eunuchs. And he said, "Throw her down." So they threw her down, and some of her blood was sprinkled on the wall,*

and on the horses; and he trod her under foot. And when he was come in, he did eat and drink, and said, "Go see now this cursed woman, and bury her; for she is a king's daughter." And they went to bury her, but they found no more of her than her skull, and the feet, and the palms of her hands. Wherefore they came again, and told him: and he said, "This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, 'In the portion of Jezreel shall dogs eat the flesh of Jezebel, and the carcase of Jezebel shall be as the dung upon the face of the field in the portion of Jezreel; so that they shall not say, 'This is Jezebel.'"

Is it possible to be otherwise than deeply impressed by the exact accomplishment of these various prophecies!

X.

The life of Ahaziah the son and successor of Ahab, and the inheritor of the wickedness of both his parents, was terminated by an accident. A lattice of net-work, against which he was leaning in an upper apartment of his palace, gave way. He fell to the ground, and finding himself greatly bruised sent messengers to Baalzebub, the god of Ekron, to inquire, 'Whether or not he should recover?' But the angel of the

Lord commanded Elijah to meet the envoys employed, to rebuke their master for his impiety, and to inform them that 'he should surely die.' With this melancholy message, they returned to Ahaziah. From the description of the person who delivered it, *an hairy man and girt with a girdle of leather about his loins,* he conjectured the author; and in his anger despatched an officer, with a band of fifty soldiers, to apprehend him. They found him sitting on a hill, and surrounded by his pupils; upon which the officer tauntingly exclaimed; "*Thou man of God, the King hath said, 'Come down.'*" *And Elijah answered, and said;* "*If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty.*" *And there came down fire from heaven, and consumed him and his fifty.* To this incident James and John, the two disciples of Christ, allude: "*Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?*" *But he turned, and rebuked them, and said,* "*Ye know not what manner of spirit ye are of.*" The genius of the Gospel is abhorrent from every species of resentment and intolerance.

Another officer, sent with a similar message, incurred the same punishment! A third, of milder character, on his knees besought the Prophet to hold *his life precious.* Upon this, the angel of the Lord directed the former message to be repeated

to the King, *that he should rise from his bed no more.* Ahaziah died, and was succeeded by Jehoram his brother.

Under the Mosaic dispensation, a worshipper of idols was liable to suffer death. But this punishment, it must be remarked, was confined to the natives of Palestine. Whatever the religious profession of a stranger or sojourner might be, he was always treated with lenity; if he forbore to entice the Israelites to the worship of his false deities, abstained from blood, and avoided blaspheming the name of Jehovah. "*If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger, that dwelleth with you, shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt.*" The military officers and their attendants, upon whom Elijah pronounced the sentence of death, were natives who had apostatised to idolatry: and, Baal being the supposed God of fire, that element was rendered instrumental to their punishment; in order at once to convince, and to terrify, others by their example.

The last exertion of Elijah's zeal was exhibited on the following occasion. Jehoram, during the joint expedition of Ahab and Jehoshaphat against Moab, had been appointed King of Judah in the absence of the latter, while Elijah was yet alive. Adopting the barbarous policy pursued by the

Princes of the East in later times, upon the death of Jehoshaphat he massacred all his brethren, and committed many other deeds of unprovoked cruelty. Having married Athaliah the daughter of Jezebel, a woman who exceeded even her mother in impiety, he was persuaded by her to build a temple to Baal. He constructed high places in the mountains of Judah, and introduced into the holy city the abominations of idolatry. Elijah, in a prophetic epistle not delivered into his hands until after the demise of the writer, openly accused him of his complicated guilt, and foretold the accumulation of calamities which awaited his family, as well as the dreadful disease which should attack himself. "*Thus saith the Lord God of David thy father: 'Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa King of Judah; and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the spiritual whoredoms of the house of Ahab; and hast also slain thy brethren of thy father's house, which were better than thyself: behold with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods. And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.'*"

Accordingly this unhappy Prince, after an inglorious reign, died a miserable death. *He de-*

parted without being desired. Howbeit they buried him in the city, but not in the sepulchres of the Kings.

XI.

The time now approached when Elijah, having completed his ministry upon earth, was to leave it without experiencing either the languors of sickness, or the agony of death. Elias, saith the author of Maccabees, *for being zealous and fervent for the law, was taken up into heaven. An embassy of angels, a troop of the celestial host, the immediate guard of God,* or (in the language of the inspired historian) a triumphant *chariot and horses of fire,* such as the divine Majesty is pleased to use for the special attendants of his glory, waited upon the Prophet. An event of a similar kind had been already recorded in the sacred annals. Enoch, the son of Jared ('the immortal man,' as some have stiled him) is said to have *walked with God,* an expression beautifully characterising the purity of his manners, and the integrity of his conduct. In consequence of this, after a life of three hundred and sixty-five year, *he was not; for God took him.* That these words are not to be understood of his dying a natural death, is proved by an authority which cannot be resisted: *By faith Enoch was trans-*

lated, that he should not see death; for before his translation he had this testimony, 'that he pleased God.' And it was believed, in the early ages of the church, not only that Enoch and Elijah had been taken up alive into heaven, but that they will revisit the earth at some future period; and, after being opposed and killed by Antichrist, will finally be restored to a state of permanent happiness and glory. Nay, by some they have been deemed the two witnesses of the Apocalypse, who are to prophesy *twelve hundred and sixty days, clothed in sackcloth: whom if any man hurt, the fire that proceedeth out of their mouth will devour;* and who are to have power to *shut heaven, that it rain not in the days of their prophecy.*

Elijah, whether impelled by his humility to desire that there might be no witnesses of his exaltation, or with a view of trying the affection of Elisha, urged him to tarry at Gilgal while he pursued his journey to Bethel. But Elisha said, "*As the Lord liveth, and as thy soul liveth, I will not leave thee.*" Upon reaching Bethel, when Elijah again wished to proceed alone to Jericho, his faithful attendant again refused to comply. At Jericho, a similar entreaty was a third time expressed, but in vain; we view them both near Bethabara, a town in the territory of the tribe of Reuben, the destined scene of the glorious ascent. It is observable, that the Sons of the

Prophets, who dwelt at Bethel and at Jericho, plainly discovered to Elisha their fore-knowledge of the event which was shortly to take place. May we not suppose, that these formed one of the schools or colleges, of which Elijah was the President? The Prophet had probably bestowed upon them his benediction with a more-than-usual solemnity. Thence they might conjecture, that the time of his departure was at hand. "*Knowest thou, that the Lord will take away thy master from thee to-day?*" *And he said,* "*Yea, I know it; hold ye your peace.*"

When, upon the first entrance of the children of Israel into the Promised Land, the priests who bore the ark reached the margin of the Jordan, the waters *rose up and stood on an heap; so that the priests, that bare the covenant of the Lord, stood firm on dry ground in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.* Elijah was distinguished by an equally supernatural exercise of power. *Having folded together his mantle, he smote the waters of the river, and they instantly divided themselves on each side:* upon which, he and his companion walked over as on dry ground. Fifty of the Sons of the Prophets stood on the opposite bank, in eager expectation of some magnificent appearance. The hour of separation arrived. The Prophet addressed Elisha in a valedictory speech;

"*Ask what I shall do for thee, before I be taken away from thee.*" Elisha, esteeming himself the first-born, as it were, of his sons, replied; "*I pray thee, let a double portion of thy spirit be upon me.*" *And he said,* "*Thou hast asked a hard thing. Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.*" The truth of this conditional prediction was confirmed by the subsequent event. As a spectator of the elevation of Elijah, Elisha was afterward peculiarly honoured as a Prophet, and received from God the power of working the most astonishing miracles.

The writers of pagan antiquity have described, in sublime language, the apotheosis of Roman emperors: but the monuments of profane history afford no example of a deification, if I may be allowed to use the term, equally illustrious with this of Elijah. The man of God, in the presence of his successor and a numerous assemblage of the Sons of the Prophets, is visibly carried up into heaven. *And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.* The exclamations of Elisha, "*My father, my father! the chariot of Israel, and the horsemen of Israel!*" how expressive are they of the tenderest affection, blended with the

most poignant sorrow! But he saw him no more.—Overwhelmed with grief and amazement, *he took hold of his own clothes, and rent them in two pieces;* and seizing on the mantle of Elijah, threw it over his shoulders. The Sons of the Prophets, deeming this a symbol of his succession, immediately cried out, that *the spirit of Elijah rested upon him.* How plainly do we here discover a type of the ascension of our blessed Lord, when he was carried up in a bright cloud into heaven, in the presence of his Apostles! *God raised him from the dead, and set him at his own right-hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but in that which is to come.*

If the middle of the reign of Ahab be assigned as the period of Elijah's first appearance in his prophetic office, the duration of his ministry could not have exceeded twelve years. No information is given in Scripture concerning his age at the time of his departure. The measure of a happy lot is to be estimated, not by a number of months or years, but by a faithful discharge of the duties connected with it.

I conclude this section in the words of a venerable prelate of our church. "Oh! the singular glory of Elijah! What mortal creature ever had this honour, to be visibly fetched by the angels of God to his heaven?"

XII.

In John, the precursor of the Messiah, we discern many strong features of resemblance to Elijah. The one was known by the appellation of the 'Baptist;' the administration of baptism, and the invitation to repentance, being within his immediate department. The other was called the 'Tishbite,' not so much from the place of his birth, as from the singularity of his character, the 'Converter,' the 'Reformer.'

"*Behold I will send unto you*
Elijah the Prophet,
Before the great and terrible day of Jehovah come;
That he may convert the heart of the fathers together with the children,
And the heart of the children together with the fathers."

Elijah turned many of the sons of Israel to their God. And the angel foretold, concerning John, that *he should turn many of the children of Israel to the Lord.*

Elijah, unlike the priests of Baal, who were *clad in linen robes with silver hemmed,* is represented as *a hairy man;* wearing a hairy garment, and *girt with a girdle of leather about his loins.* John also, both as a Prophet and as a Naza-

rite, *had his raiment of camel's hair, and a leathern girdle about his loins.* They were both likewise, in a humble condition of life.

In what manner these two beloved servants of God spent their earlier years, the sacred historians do not inform us. It is highly probable, that they both led a sequestered life in the wilderness. Suddenly emerging into public, they delivered to their countrymen the mandates of heaven. But their examples cannot surely be urged, as countenancing that state of monastic severity, which was so industriously recommended in former ages of the Church.

They were both *great in the sight of the Lord.* Elijah is compared by an apocryphal writer to a fire, and his word is said to *burn like a lamp:**

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* The whole passage, indeed, contains a compendium of the history of Elijah. *Then stood up Elias the Prophet as fire; and his word burnt like a lamp. He brought a sore famine upon them, and by his zeal he diminished their number: by the word of the Lord he shut up the heaven, and also three times brought down fire. O Elias! how wast thou honoured in thy wondrous deeds! and who may glory like unto thee; who did'st raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High; who broughtest Kings to destruction, and honourable men from their bed; who heardest the rebuke of the Lord in Sinai, and in Horeb the judgement of vengeance: who anointed'st Kings to take revenge, and Prophets to succeed after him: who wast taken up in a whirlwind of fire, and in a chariot of fiery horses: who wast ordained for reproof in their times to pacify the wrath of the Lord's judgement, before it*

and our blessed Lord has denominated his harbinger *a burning and a shining light.*

They were both born at a time, when the vital spirit of religion was nearly extinguished. In the reign of Ahab, the corruptions of the Jews required a severe chastisement. Of their depravity in the days of the Baptist, the page of history affords a circumstantial narrative.

At the commencement of their mission, they were both under the immediate direction of the Almighty: The word of the Lord came unto Elijah, 1 Kings, vii. 2. The word of God came unto John, the son of Zacharias, in the wilderness, John iii. 2.

Both, as preachers of righteousness, were undismayed by the arrogance and the capriciousness of those, whose vices they reprimanded. "*I have not troubled Israel,*" said Elijah to Ahab, "*but thou and thy father's house, in that ye have forsaken the commandments of the Lord.*" The language of John is equally plain and energetic. He displayed at all times, in his conversation and his preaching, an undaunted spirit. How emphatically did he enforce the necessity of repentance! *When he saw many of the Pharisees and Sadducees,* with whose character he was well acquainted, he said unto them, "*O generation of*

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it brake forth into fury, and turn the heart of the father unto the son, and to restore the tribes of Jacob. Blessed are they, that saw thee, and slept in love; for we shall surely live! (Ecclesiasticus.)

vipers, who hath warned you to flee from the wrath to come?" He boldly reproached Herod, also, with the criminality of his conduct: "*It is not lawful for thee to have thy brother's wife.*"

They both sustained the most cruel treatment from their enemies. By the subtilty of the mother of Herodias, the Baptist was committed to prison, and at length beheaded. The menaces of Jezebel drove Elijah into the depths of the wilderness, to conceal himself from her resentment.

Elijah, when left alone in the desert, felt his soul *cast down and disquieted within him.* And it has been suggested that the Baptist, finding no interposition in his favour, was in great dejection of spirit, when he *sent two of his disciples unto Christ, saying unto him;* "*Art thou he that should come, or do we look for another?*"

By both, an exemplary temperance was displayed. Of one of them it was declared, that he should *drink neither wine, nor strong drink.* While of the other, contented with the simple beverage of water, it seems highly probable that like the Rechabites he never tasted wine.

Ahab, however tyrannical in his disposition, appears to have entertained a respect for Elijah, and attentively to have listened to his instructions. And Herod, though grossly licentious, feared John, *knowing that he was a just and an*

holy man, and observed him; and did many things, and heard him gladly.

Elijah thus accosts his idolatrous enemy: "*Let fire come down from heaven, and consume thee.*" The language of John is not dissimilar: "*Every tree, which bringeth not forth good fruit, shall be cast into the fire.*" Both of them foretel the calamities awaiting their impenitent brethren. Lastly, Elijah was miraculously carried up alive into heaven: John followed in a way more agreeable to the spirit of the Gospel, 'the way of martyrdom.'

The answers given by John to the questions, which the Priests and Levites proposed, were strictly consistent with truth. When they asked him, 'Who he was?' he decidedly affirmed, that he was not the Messiah: "What then?" they proceeded to inquire: "Art thou Elijah?" He replied in the negative. Though prefigured under that name by Malachi, he was not the Tishbite come down from heaven, as they expected: nor, lastly, was he *that Prophet;* one of the Prophets, which was to rise from the dead. When required farther to disclose himself, he stated the completion of a celebrated prediction in his own person: "*I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as said the Prophet Esaias.*"

But a more powerful evidence of the tran-

scendent excellency of Elijah remains to be adduced. When our blessed Saviour was transfigured on mount Tabor, he condescended to indulge three of his disciples with a foresight of his subsequent advancement to glory. On this solemn occasion, he might have commanded the holy angels to attend upon him. But in their stead he placed two of the ancient Prophets, whom the Jews always held in the highest veneration; the one the giver, and the other the restorer, of that Law which to be completely fulfilled in himself, Moses and Elijah. These personages conversed with him, who *from the beginning was God*, on a topic the most important and interesting—the sufferings, which he was to undergo at Jerusalem. His disciples were struck with the utmost awe at the disclosure. Peter, ever impetuous in his temper, when he beheld them ready to depart, expressed his desire that the delightful intercourse might not be interrupted. *Lord, if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias.* Whilst he was uttering these words of zeal without knowledge, *behold a bright cloud overshadowed them. Jesus Christ received from God the Father honour and glory, when there came such a voice to him from the excellent glory: "This is my beloved Son, in whom I am well pleased." And when the disciples heard it, they fell on their faces, and were sore afraid; and*

Jesus came, and touched them, and said ; "Arise, and be not afraid." And, when they lifted up their eyes, they saw no man save Jesus only.

Of the blessedness of Elijah in heaven no doubt can be admitted. How consoling is the reflexion to the good Christian, that when he has finished his earthly course, he likewise shall be received into *the general Assembly and Church of the first-born, with Moses, with Elijah, and with all the Prophets!*

SKETCHES

OF

YORKSHIRE BIOGRAPHY.

'Our County, as the curious observe, is the Epitome of England, whatsoever is excellent in the whole Land being to be found in proportion there. Beside this, God hath been pleased to make it the Birth-place and Nursery of many great Men.'

(*Dr. George Hickes' Sermon, preached at the Yorkshire Feast in Bow Church, London, June* 11, 1682.)

One may call and justify this to be the best Shire of England, and that not by the help of the general Katachresis of *Good* for *Great* (a 'good blow,' 'a good piece,' &c.) but in the proper acceptation thereof.

(*Fuller's Worthies, II.* 489.)

Non adeo obtusi gestamus pectora———
Nec tam aversus equos nostrâ Sol jungit ab urbe.

(Virg. Æn. I. 571.)

SKETCHES, &c.

1. ALCOCK JOHN

Was born at Beverley. His parents lie buried at Kingston-upon-Hull, where he built a Charity, and where he also established a free-school for the benefit of the inhabitants. Fuller observes that Bale, who is not very liberal of his praises, has characterised Alcock as "given to learning and piety from his childhood, growing from grace to grace, so that in his age none in England was higher in holiness." A religious house founded at Cambridge by Malcolm (of the Scots royal race) in 1133, and dedicated to St. Radegund, being with all it's lands conferred by Henry VIII. and Pope Julius II. upon Alcock, he converted it into a College dedicated to Jesus, to the Virgin Mary, and to St. Radegund. The original establishment consisted of one master, six fellows, and six scholars. In 1472, being Dean of St. Stephen's, Westminster, and Master of the Rolls, he became Bishop of Rochester. In 1476, he was translated to the See of Worcester; and, in 1486, to that of Ely. He died October 1, 1500, and was buried in his chapel at Hull.

He was distinguished by his munificence in repairing and adorning the several episcopal houses, which he successively inhabited. Henry VIII. appointed him Lord President of Wales. He had previously been made Chancellor of England by Henry VII., for whose diet (as Fuller quaintly observes) "a dunce was no dish."

The Arms of Jesus College, "Argent, a fess between three cocks' heads," &c. allude to the name of the founder.—(See the Plate opposite to p. viii. in Matthew Parker's British Antiquities. See, also, Fuller's History of Cambridge, 85., and his Worthies, II. 520. The Lives of the Lord Chancellors, 55., and Goodwin's Lives of the Bishops, by Richardson, p. 269. He is slightly referred to in Nichols' Literary Anecdotes, IV. 138., VIII. 589, 590.)

2. ASCHAM ROGER

Was a native of Kirkby Wiske near Northallerton, a small village situated on the river Wiske.

His father, a steward in the ancient family of Scroop, was a person of great integrity and gravity, and of singular honour, modesty, and discretion.

He died December 30, 1568, and was honoured by his friend Buchanan with the following epigram:

Aschamum extinctum patriæ, Graiæque Camœnæ,
Et Latiæ verâ cum pietate dolent.
Principibus vixit carus, jucundus amicis,
Re modicâ, in mores dicere fama nequit.

(Epigr.)

Imitated.

O'er Ascham, withering in his narrow urn,
The Muses—English, Grecian, Roman—mourn;
Though poor, to greatness dear, to friendship just:
Not scandal's self can taint his hallow'd dust.

F. W.

Roger Ascham and Doctor Whitby were devoted lovers of cock-fighting.—(Warton's Pope, III. 186. See, also, Lloyd's State Worthies, 613.)

He could not endure even the smell of fish, we are told, and had a most Lutheran stomach. In this respect, he was resembled by Erasmus.

The admirer of elegant composition will derive singular pleasure from reading the Narrative of the Life of Roger Ascham by Grant, the Master of Westminster School. It is drawn up in the form of a Latin Oration addressed to young men, who are anxious to acquire a thorough knowledge of the Latin tongue, and prefixed to Elstob's edition of Ascham's Latin Epistles in 8vo, Oxon. 1703.

See, in Sadler's State-Papers, II. 47., a Letter "from my Lord of Bedforth and Sir F. Knowles," dated November 28th, 1569, recommending Roger

Ascham to their loving friend Sir Raphe Sadler, Knight, Chancellor of the Duchy. See, also, Fuller's Worthies, II. 516, and the British Plutarch, I. 410.

3. ATKINSON RICHARD,

Born at Ripley in Yorkshire, and admitted a member of King's College, Cambridge, in 1527, was appointed Provost of that Society, in the beginning of Queen Mary's reign, upon the deprivation of Sir John Cheke.

He died of the plague, as he was on a journey to hold Courts, and survey the College-Lands.

4. BALGUY THOMAS

Was born September 27, 1716, at Northallerton; of which place his father John, Prebendary of South Grantham in the Church of Sarum, was Vicar. He was Fellow of St. John's College, Cambridge; B. A. in 1737, M. A. in 1741, and D. D. in 1758. During his residence in the University, he was eminent for his singular acuteness in logical argumentation.

He died at Winchester, January 19, 1796.

See Nichols' Literary Anecdotes, I. 567. for the Preface, which he prefixed to the Discourses of his friend Dr. Powell, published (the year after his death) in 1776; and I. 601. for the compli-

mentary allusion of Warburton, to whose 'little senate' he is said to have belonged. He is indeed every where respectfully mentioned, throughout the correspondence of Warburton and Hurd (ib. III. 232.), and by Milner in his 'History of Winchester,' II. 91. speaking of his monument in the Cathedral of that City. (Ib. VI.) See, also, Gent. Mag. LV. 551. The succession of his preferments and publications, as well of those of his father, is given with great accuracy by Mr. Nichols (ib. III. 220.) in a note.

If the vigour of his writings incurred some censures, his ability and the excellence of his character met their reward in the offer of the Bishopric of Gloucester (upon the death of Dr. Warburton, in 1781) which however, from a sense of his growing infirmities, he respectfully declined. This is mentioned in highly favourable terms by the actual successor, Hallifax, in his republication of Bishop Butler's Charge to the Clergy of Durham, which he dedicated to Dr. Balguy; and, also, in the dedication of his own Discourses to his Majesty. By Hurd he was pronounced "a person of extraordinary parts, and extensive learning, indeed of universal knowledge; and, what is so precious in a man of letters, of the most exact judgement, as appears from some valuable Discourses (collected, at Winchester, in 1785) which having been written occasionally on important subjects, and published separately by him, had

raised his reputation so high, that his Majesty out of his singular love of merit and without any other recommendation, &c." (Ib. V. 652.)

5. BANKES THOMAS, D. D.

Was elected Rector of Lincoln College in Oxford, in 1493. He died August 10, 1503, and was buried in the chancel of All Saints Church, Oxford. By his will he bequeathed monies for the founding of a chantry at Kippax in Yorkshire, the place of his birth; 'to the end that the souls of him and his parents, whose bodies are buried at that place, should be remembered by the priest in his prayers.'—(See Wood's Antiquities of Oxford by Gutch, 241.)

6. BARTLET BENJAMIN, F. A. S.

One of the people called Quakers, was born at Bradford in 1714; and educated under his father an eminent apothecary, to whom Dr. Fothergill, the celebrated physician, was also an apprentice. The Doctor, subsequently, introduced his fellow-pupil in London. His health declining however, he resigned his business, and devoted his time to literature. He was elected F. A. S. in 1764. He particularly excelled in his knowledge of the ancient coins of this kingdom, of which he had formed a very valuable collection. In the Archæologia, V. 335, is inserted a me-

moir written by him, 'On the Episcopal Coins of Durham, and the Monastic Coins of Reading, minted during the reigns of Edward II. and III. appropriated to their respective Owners.'* He died of a confirmed dropsy at Hertford, March 2, 1787; and his only son, a gentleman much esteemed for his amiable simplicity of life and manners, came to a melancholy end about seven months afterward. His library was sold in the same year.—(See Gent. Mag. for 1787, 277., and Nichols' Literary Anecdotes, I. 97, 98.

7. BAYNES RALPH

Was born at Knowsthorp, and educated at St. John's College, Cambridge. In 1555, he was appointed Bishop of Coventry and Lichfield. He is described as the Restorer of Hebrew literature, in the age in which he lived; and was, in consequence, elected Regius Professor of Hebrew at Paris in the reign of Francis I., the great period of the revival of letters. After occupying his see nearly five years, he was deprived in the beginning of Queen Elizabeth's reign; and died at Islington, under extreme torture from the stone, in 1660. He lies buried in the Church of St. Dunstan's, London.—(See Stow's Survey, 431.; Rymer's Fœdera, XV. 407, 410; and Fuller's Worthies, II. 502.

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* This has been recently reprinted, in a very neat manner, at Newcastle.

8. BENTHAM THOMAS,

A native of Sherburn in Yorkshire, was educated at Magdalen College, Oxford; where he took the degree of B. A. in 1543, and that of M. A. in 1547, having been chosen Fellow of his College in the preceding year. He embraced the doctrines of the Reformation in the reign of Edward VI.; and on the accession of Queen Mary, being deprived of his fellowship by her visitors, retired to Basil in Switzerland, where he expounded the Acts of the Apostles to the English exiles. Previously to the Queen's death however, on the invitation of a protestant congregation called the 'London Conventiclers,' he returned to England, and incurred in consequence considerable danger.

He was created D. D. at London (along with Parkhurst Bishop of Norwich, Downham of Chester, Davis of St. David's, and Best of Carlisle) by Lawrence Humphrey, D. D. and John Kennall, L. L. D., the Commissioners appointed for that purpose by the University of Oxford, October 30, 1566.

Of the same respectable family was descended Edward Bentham, D. D. Canon of Christ Church, Oxford, and Regius Professor of Divinity in that University in the eighteenth century, who is said (in the inscription upon his monument) to have

been born *ex antiquâ familiâ de Bentham in Com. Ebor. patre, avo, proavo, abavo Clericis.*

He succeeded Ralph Baynes, Bishop of Lichfield and Coventry, in 1559; and died at Eccleshall in Staffordshire, February 21, 1578, aged sixty-five years.

His piety and zeal are much commended; and he was greatly celebrated for his knowledge of the Hebrew language. His works are,

I. An Exposition of the Acts of the Apostles, MS.

II. A Sermon on Christ's Temptation. London, 8vo.

III. An Epistle to M. Parker, MS.; and,

IV. The Psalms, Ezekiel, and Daniel, translated into English, in Queen Elizabeth's Bible.—(See Fuller's Worthies, II. 503.)

9. BENTLEY RICHARD

Was born at Oulton, in the parish of Rothwell, in 1662. His ancestors possessed an estate, and had a seat, at Heptonstall in the parish of Halifax. As his grandfather, James Bentley, was a captain in the royal army during the civil wars, his estate was confiscated, and he himself died a prisoner in Pontefract Castle. His son Thomas married the daughter of Richard Willis of Oulton near Wakefield, who had been a Major in the same forces. This lady, a woman of excel-

lent character, taught her son Richard his Accidence; and to his grandfather Willis he was indebted for other parts of his education. He was for a short period, after taking his degree of B. A., assistant at the Free Grammar School at Spalding in Lincolnshire.

In 1692, by the joint recommendation of Bishops Lloyd and Stillingfleet (to the son of the latter of whom he had been tutor) he was appointed the first Preacher of the Lecture founded by Mr. Boyle, in defence of Natural and Revealed Religion. The admirable Discourses, which he preached upon this occasion, fully established his theological reputation: though his mistaken assertion, that 'the moon did not revolve around her axis, because she always shows the same face to the earth!' exposed him to the raillery of Dr. Keill.

He was appointed Keeper of the Royal Library at St. James', in 1693. At that period the Hon. Charles Boyle (son of the Earl of Orrery) then resident at Christ Church, Oxford, was preparing an edition of the Epistles of Phalaris for the press. Bentley, having demanded the return of a MS. borrowed from the royal library, as sufficient time had been allowed for the collation, gave occasion to the celebrated controversy, which terminated however decisively in his favour.

He succeeded Dr. Mountague in the Mastership of Trinity College, Cambridge; became

Archdeacon of Ely, June 12, 1707; and was successively Chaplain to King William, and to Queen Anne.

Wit with the edge of her sharpest instruments attacked the fame of Dr. Bentley: but he remained invulnerable, and still stands pre-eminent among his countrymen, for his critical acuteness and profound erudition in Greek and Roman literature.

See Nichols' Collection of Poems, IV. 71; Gent. Mag. for 1773, 499; and for 1780, 221; Warton's Pope, IV. 162; Nichols' Literary Anecdotes, passim, and the British Plutarch, V. 365.

As a specimen of his controversial stile, I give the following passage. "The word 'Cotemporary' is a downright barbarism. For the Latins never use *Co* for *Con*, except before a vowel, as Coequal, Coeternal: but before the consonant they either retain the *N* as Contemporary, Constitution; or melt it into another letter, as Collection, Comprehension. *Cotemporary* is a word of Mr. Boyle's own Coposition, for which the learned world Cogratulate him."—(Diss. on Epistles of Phalar.)

10. BINGHAM JOHN,

Usually called 'the learned' Bingham, was born at Wakefield. In his writings, we have an ac-

curate and candid description of primitive Christianity; and of the services, doctrines, and institutions of the Church in it's earliest period.

11. BOLTON JAMES,

Author of the '*Filices Britannici*,' or History of British Ferns, 4to, 1786.

12. BOYSE JOSEPH,

An eminent dissenting minister, born at Leeds in January 1660, had his early education at a private academy near Kendal in Westmoreland, and was afterward under the care of the Rev. Edward Veal, teacher of a similar seminary at Stepney. He frequently heard the sermons of Drs. Tillotson, Calamy, Scott, and Stillingfleet; as well as of the Non-conformists, Charnock, Baxter, Howe, and Veal. During his residence at Amsterdam for one summer, he was invited (in the absence of the minister) to preach at the Brownists' Church; and upon his return home he officiated occasionally at Leeds, and in the neighbouring places till the year 1683, when he went over to Dublin, and was ordained joint-pastor with Mr. Williams to a congregation in that city. Upon the retiring of his collegue, he had for a second coadjutor the Rev. Thomas Emlyn, noted for his writings and sufferings,

against whom Mr. Boyse is said to have exerted himself with too much ardor of orthodox zeal. Bad health, and narrow circumstances, rendered his life uncomfortable. He died in 1728, with the character of "a learned, pious, able, and useful Divine." Cibber (or rather, Shiel) in his 'Lives of the Poets' says, he had two brothers, one a clergyman of the Church of England, and the other a Cardinal at Rome:" but of this circumstance there is no absolute certainty. His works form two volumes folio, 1728: the first containing seventy-one Sermons, with six Dissertations on the Doctrine of Justification, and a Paraphrase of those Passages in the New Testament which chiefly relate to that Doctrine; and the second consisting, chiefly, of Controversial Pieces.

He is blamed for having replied to Emlyn's 'Humble Inquiry into the Scripture-Account of Jesus Christ,' &c. at a time when it's author was under prosecution for it.

He was the father of Samuel Boyse, no less remarkable for his poetry, than for his imprudence and extravagance: of whom see the 'Lives of the Poets' above-quoted, and the *Biographia Britannica.*

13. BRAMHALL RICHARD

Was born at Pontefract in 1593, and educated at Sydney Sussex College, Cambridge.

Popery, ever eager to disseminate her doctrines, professly instructs her votaries in all the sophistries of controversy. The amiable simplicity of evangelical truths requires no superior skill in disputation: but when religion once deviated from the code of Scripture, and the rash speculations of men introduced strange articles of faith and rules of practice, the novel systems derived their sole support from the perplexedness of logical distinctions. In 1623, a secular Priest and a Jesuit, animated with the hopes of times more favourable to their interest from the prospect of the marriage of Prince Charles and the Infanta of Spain, openly challenged the protestant Clergy of the County of York to a public discussion on the controverted points of religion. These champions of the Church of Rome found in Mr. Bramhall an antagonist equally willing and able to contend with them. Northallerton was the place appointed for the contest. Transubstantiation, and the denial of the Cup to the Laity, were the two great topics of debate. Victory declared in favour. of Mr. Bramhall One of his antagonists was driven to the necessity of asserting that 'eating and drinking were synonymous

terms;' and that all possibility of evasion might be precluded, he added the voluntary subscription of his name to this strange proposition. The event of the disputation transpiring, Archbishop Matthews, after a mild reprimand to Mr. Bramhall for his boldness in having commenced an engagement apparently so unequal, with the warmest congratulations upon his success appointed him to be his domestic Chaplain, and from that time continued to honour him with his confidential esteem. His Grace experienced from him, indeed, many singular proofs of his tenderness and affection. His increasing years and infirmities having rendered the care of his extensive diocese a matter of great difficulty, the management of it devolved upon Mr. Bramhall, who was thus qualified successfully to conduct the arduous undertakings of his subsequent life.

Upon the demise of the Archbishop, who had preferred him to a Prebend in the Churches of York and Ripon, he retired to the latter place, where he discharged the office of Sub-Dean with the utmost discretion. In the mean time, he neglected not to improve himself in theological learning; having the use of an excellent collection of books, deposited in the Church of Ripon by Dean Higgins. Here he preached with uninterrupted assiduity for seven years; and while by his eloquence in the pulpit he commanded the applause and admiration of his parishioners,

by his conscientious discharge of parochial duty he conciliated their most affectionate regard. Even when a pestilence raged amidst his flock, he did not desert them. Like his contemporary master, who was afterward the good Bishop of Durham, he "visited them in their greatest necessity."

Here also he acted in another capacity, dispensing justice with unbiassed integrity; and, by referring differences to the mediation of honest and intelligent men, promoting peace and unity in his neighbourhood.

It is deeply to be regretted that, while his controversial works remain, only three Sermons are now extant: 1. On 2 Sam. x. 12; 2. On Psalms, cxxvi. 7.; and 3. On Prov. xxviii. 13.

He was appointed Sub-Dean of Ripon in 1624; in 1633, he attended the Lord Deputy Wentworth into Ireland, and became Archdeacon of Meath; Bishop of Derry, in the year following; and in 1660, Archbishop of Armagh, and Primate of that kingdom.

In the Parliament of 1661, he was made Speaker of the House of Lords; and in all his successive stations uniformly exerted himself to improve the revenues and the discipline of the sister Church. He died of a stroke of the palsy in June, 1663. He was an acute and learned man, but with a temper inclined to warmth, which his eventful life must have greatly exercised. With some austerity

of expression however, he must be allowed to have been moderate for the age in which he lived.

"The second chapter treats of Hobbes. Our author appears to know him rather from his Latin than from his English works, and not always to state his opinions correctly. Nor is sufficient notice done to his improvements of the science of the mind: he laid the ground-work of the doctrine of Association. It is by no means clear, from the twelfth chapter of the 'Leviathan,' that Hobbes adopted atheism: it can only thence be inferred, that he was a Materialist, and that he thought the grounds of Natural Religion insufficient; not, that he rejected the Christian Revelation. He maintains, indeed, the right of the Magistrate to *interpret* Revelation; but from his 'Christian Commonwealth' it should seem, that he inclined to the institution of a specific interpretation, not very remote from that of the Socinians; and that this was, at least, his exoteric religion. Bishop Bramhall certainly charges him with denying the Trinity.—(Critique on Tiedemann's *Geist der Spekulativen Philosophie*, &c. i. e. The Spirit of Speculative Philosophy, VI. 8vo, Marburg, 1797, inserted in the Monthly Review Enlarged, App. to Vol. XXIV.)

See Wilford's Memorials, 326; Ware's Irish Bishops, 116, 293; Kennett's Register, 517, 534, 571, 759, 820; and Birch's Life of Tillotson, 176.

In Usher's Letters, occurs one from Bramhall, No. 293; and his Life records a dispute with a Jesuit, similar to that held by Bramhall at Northallerton.

The celebrated Melanchthon was wont to declare of himself, that 'he was a Logician;' and of two of his contemporaries, that 'one of them was a Grammarian, and the other an Orator:' but that 'in Martin Luther these three characters were concentrated.' And it was truly remarked of Bramhall, that 'the single perfections which make many men eminent were united in him, and made him illustrious: for in him were visible the great lines of Hooker's judiciousness, of Jewel's learning, and of the acuteness of Bishop Andrewes.'—(Jer. Taylor's Sermon at his Funeral, July 16, 1663.)

During his residence in Holland and France, he was universally respected, and consulted by his countrymen as an oracle in every emergency. He conducted himself, indeed, with the most consummate prudence and magnanimity, as "a man who could administer comfort to the afflicted, and courage to the persecuted, and resolutions to the tempted, and strength to that religion for which they all suffered." (Ib.)

After the battle at Marston-moor, the Marquis of Newcastle retired with his two sons and many of his friends to Scarborough, where finding two ships ready to sail to Hamburgh, he embarked

with his company, and arrived in four days. In this company we find Dr. Bramhall, Bishop of Londonderry.—(Drake's Antiquities of York.)

Of Lady Bandon, the grand-daughter of Archbishop Bramhall, see the Supplement to Collins' Peerage, 289.

The Queen of Bohemia, adorned with all the elegant and valuable accomplishments of her sex, in the midst of her unparallelled sufferings, tasted no little comfort in the converse of the English Nobility, Clergy, and Gentry who were driven from their native country. In her court they found a peaceable and pleasant asylum. Among these was Dr. Bramhall, whose active zeal, exemplary piety, and unblemished purity of manners strongly attached her regard. She, afterward, honoured him with her correspondence.

Of the hardships sustained by him, when an exile, see his Works, 130, 137.

When one of his adversaries told him, in a scoffing manner, that 'He kept a good table, spake the truth boldly, and had great revenues independent on any, whilst he and many of his countrymen were actually in a state of great distress during their banishment from England;' he replied, 'As for myself, I never raised myself by any insinuations, I was never a parasitical pensioner. (Ib. 28.)

With respect to his Tract on the Consecration of the Protestant English Bishops, see Barwick's

Life of Dr. Barwick, 174, 424, 439; and Collier's Eccles. Hist. II. 891: and, for his attack upon Milton, Toland's Life of Milton, 102, 103.

14. BRIDGWATER JOHN,

Or as he stiles himself, '*Aquæpontanus*,' was born in Yorkshire. He was first of Hart Hall in Oxford, and afterward of Brazen-nose. In 1563, he was elected Rector of Lincoln College. This however he resigned in 1574, in order to prevent expulsion, and proceeded to Rheims; where he is said to have admitted himself into the Society of the Jesuits. In 1594, he was living at Triers in Germany. He wrote the following tract: "*Confutatio virulentæ Disputationis Theologicæ, in quâ Georgius John Professor Academiæ Heidelbergensis conatus est docere 'Pontificem Romanum esse Antichristum à Prophetis et Apostolis prædictum.'*"—(Wood's A. O. I. 239.)

15. BRIGGS HENRY

Was born in an obscure village called Warley Wood, in the parish of Halifax. He was so much transported with joy at the invention of Logarithms by Lord Napier of Marchistoun, that he

regularly visited him every summer in Scotland. On their first meeting, a quarter of an hour passed, each beholding the other with admiration, before a single word was uttered. Marchistoun, also, composed a learned exposition upon the Revelation of St. John, which (says Lilly) was 'the best that had ever yet appeared in the world.' It was first printed in 1594.

The character of Mr. Briggs is thus recorded in the public Register of Merton College, Oxford. '*Jan.* 26, 1630, *obiit apud nos commensalis* HENRICUS BRIGGS, *vir quidem moribus ac vitâ integerrimus; quem in rebus geometricis (quarum studiis primùm Cantabrigiæ in Societate Coll. S. Joannis sese à juventute suâ addixerat, dein Publicus Prælector Londini in Coll. Gresham multos per annos sustinuerat) omnium sui temporis eruditissimum, D. Henricus Savilius, ut primo ex fundatione suâ Geometriæ Professoris munere fungeretur, Oxoniam evocarit: cujus exequias* 29 *die proximè sequente concione habitâ à Magistro Sellar, et oratione funebri à magistro Cressy unà cum primoribus Academiæ celebravimus.*—(Gutch's A. Wood's Antiquities of Oxford, 28.)

See Wood's A. O. I. 550.; Ward's Lives of the Professors of Gresham College, 126; and Smith's *Vitæ Quorundam Eruditissimorum et Illustrium Virorum*, 4to, 1707. He lies buried

under the honorary monument of Sir Henry Savile.

16. BROTHERTON THOMAS

Was born at Brotherton near Ferrybridge, June 1, 1300. "*Thomas de Brotherton, filius Edwardi I., Marescallus Angliæ, apres la mort de son pere esposa la fille de M. Franchelyn, apelé Alice.*"—(See Steevens' Shakspeare, VIII. 418, 7.)

Arus Calderi incursu grandior à sinistrâ Brotherton oppidulum relinquit, in quo Æleanora regina è venatione divertens, partu levata, marito suo Edwardo I. Thomam de Brotherton (inde nominatum) qui posteà Angliæ Marescallus, peperit.

Fuller, however, who calls him the fifth son of Edw. I. (Camd. Brit. 'Brigantes') more correctly names his mother 'Margaret *,' and adds that he was created Earl of Northfolke as well as Earl Marshall.

17. Dr. T. BURNET.

Dr. Thomas Burnet, a learned and ingenious writer, born at Croft in the North-Riding, was

* Of France: Edward married her, then eighteen, in the sixtieth year of his age.

usually proposed by Mr. Thomas Smelt, Master of the Free Grammar School at Northallerton, as an example to his other scholars. He was admitted of Clare Hall, Cambridge, in 1651, under the tuition of Mr. Tillotson, afterward Archbishop of Canterbury, who honoured him with his friendship. On the transfer of Dr. Cudworth from the Mastership of Clare Hall to that of Christ's College, he also removed to the same College, where he was elected Fellow in 1657. He did not enter, however, into holy orders, until he succeeded to the Mastership of the Charter-House in 1685. With the unshaken attachment to the Protestant cause so honourably characteristic of many of his contemporaries, he resolutely opposed the designs of James II., who attempted to place one Popham a papist as a pensioner on the foundation of the Charter-House. He was Chaplain in Ordinary, and also clerk of the Closet, to King William. Some passages in his *Archæologiæ Philosophicæ* (a work of great erudition) in which he expressed his doubts concerning the literal history of the fall, and the introduction of a dialogue between Eve and the serpent, exposed him to censure; and it has been said, probably without much authority, that his hopes of obtaining the highest preferment in the Church on the demise of Dr. Tillotson were destroyed by it. He was certainly deprived of his

employments at Court, and died in a good old age September 27, 1715.

With the exception of Roger Ascham, there are few of our modern writers who surpass Dr. Burnet in the elegance of Latin composition.

His system has been animadverted upon by Dr. Keil and others, and probably with justice. All hypothetical disquisitions, with whatever diffidence they are proposed, excite curiosity and promote examination. Hence it was easy to foresee, that a theory so comprehensive as that of Dr. Burnet would incur many objections. But we must always admire those sentiments of piety, which pervade his writings; his animated descriptions of Providence—the world arising out of Chaos—Paradise—the universal Deluge—the general Conflagration—the Millennium, or happy Renovation of the Earth and the Heavens—subjects discussed by him in a stile truly magnificent and sublime.

His whole time he devoted to his improvement in classic literature. From the dedication of the first two books of his 'Sacred Theory' to the Earl of Wiltshire, it appears that he composed great part of the work while he was attending that nobleman on his travels. The third and fourth books are inscribed to James Duke of Ormond, who had been his pupil, and by whose interest he was chosen Master of the Charter-House.

Mr. Addison, from his Spectator, No. 146. and an Ode in the '*Musæ Anglicanæ**,' seems to have been an enthusiastic admirer of the writings of Dr. Burnet.

Of the 'Sacred Theory' some have entertained a very favourable opinion, while others consider it as unphilosophical, or rather as a philosophical romance. An account of it is given in the Ancient Universal History.

From his English translation of it, if we may call that a 'translation' which has all the beauties and excellences of an original composition, it is difficult to determine whether he writes best in the Latin or in his own native language.

He was author of three small anonymous tracts, entitled: 1. 'Remarks upon an Essay concerning Human Understanding, in a letter addressed to the author.' London, 1697, 4to. 2. 'Second Remarks, being a Vindication of the first Remarks against the Answer of Mr. Locke at the end of his Reply to the Lord Bishop of Worcester,' 1697; and, 3. Third Remarks, &c. 1699. To these publications Mrs. Catharine Trotter (afterward married to the Rev. Mr. Cockburne, and well known by her writings) replied, when she was only twenty-three years of age, in her defence of Mr. Locke's Essay. London, 1702.—(See Nichols' Lit. Anecdotes, II. 194, 195.

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* See British Plutarch, V. 141.

His Latin Works are,

1. *Telluris Theoria Sacra.* Libri IV. 1702, 4to.

2. *Archæologiæ Philosophicæ,* sive, Doctrina Antiqua de Rerum Originibus, 1692. In the dedication of this work, King William's character is drawn with great strength and elegance.

3. *De Statu Mortuorum et Resurgentium Tractatus. Adjicitur Appendix de futurâ Judæorum Restauratione.* 2nd Edit. 1733.

4. *De Fide et Officiis Christianorum Liber.* 1727.

The two last volumes were published after his death. I cannot forbear to express my wish, that the latter of them might be introduced into the higher classes of our schools, or among the the junior scholars in our Universities. The doctrines and duties of Christians are there explained in easy, clear, and expressive language.

His Boyle-Lectures, delivered in 1724, and 1725, were published in two volumes 8vo, in 1726.

Dr. Jortin applies to Dr. Burnet, what Quinctilian says of Seneca, "*Multæ in eo claræque Sententiæ: sed in eloquendo corrupta pleraque, atque eò perniciosissima, quòd abundant dulcibus vitiis.*"

His Life was written by Dr. Ralph Heathcote, at the request of Mr. Whiston, and prefixed to the edition of his works in two volumes 8vo, 1759.—(See Nichols' Literary Anecdotes, IV. 717., VI. 221.)

18. BURTON HENRY

Was born at Birdsall in the East Riding, in 1579, and educated at St. John's College, Cambridge. Being appointed tutor to the sons of Robert Carey, of Leppington in the same Riding (who in 1625 was created Earl of Monmouth, and died in 1639) he conducted himself with so much propriety that, through the recommendation of that nobleman, he was made Clerk of the Closet to Prince Henry; and, after his demise, to Prince Charles. In 1623, having completed the necessary preparations for attending his royal master into Spain, he received an unexpected order not to proceed in the journey. On the death of James I., he flattered himself with the hopes of obtaining the office of Clerk of the Closet to the King. But Neile, Bishop of Durham, who had enjoyed that office under the late sovereign, was continued in it. Upon this occasion, Mr. Burton expressed his sentiments with the utmost severity of invective against the Bishops. He even ventured, in a letter addressed to the King, April 23, 1625, to represent the two prelates Neile and Laud as strongly attached to popery; in consequence of which, he was dismissed from the Court. In the same year, he was presented to the rectory of St. Matthew's in Friday Street, London. Here he seems to

have been very inoffensive in his demeanour, until the publication of his two Sermons preached November 5, 1636, and printed under the title of "For God and the King," subjected him to the censures of the Star-Chamber. In these Discourses, he charged the Bishops with plotting to exchange the orthodox religion established in England for the Romish superstition, and censured them severely for having introduced several innovations into the public service. These charges perhaps it would have been prudent to have permitted, with the apology annexed to them, to sink into oblivion. In every view of the case, it is painful to relate the cruel prosecution instituted against their author. Have we not reason to felicitate ourselves upon the privilege, enjoyed in these days by even the humblest Englishman, of claiming a legal trial by Jury? By a sentence surely more than adequate to the offence, he was condemned to close and perpetual imprisonment in the castle of Lancaster, to the payment of a fine of £5,000, to be deprived of his preferment, and to be degraded from his ministry and his academical degrees; and, farther, to be set in the pillory, and to lose both his ears. Humanity shudders at this savage rigour; particularly when it is added, that no tenderness was discovered in the execution of it. Both ears were amputated close to the head; so that, the veins being cut, the blood ran streaming

down upon the scaffold, the prisoner in the mean time exciting the compassion of the spectators by his cheerfulness and resignation.

Great crowds resorting to him in the common gaol at Lancaster, while he procured many printed papers to be dispersed in London, he was removed by an Order of Council to Cornet Castle in the Isle of Guernsey.

In 1640, his wife presented a petition to the House of Commons, exhibiting an account of his rigorous treatment; upon which the Speaker was directed to issue his warrant for liberating the prisoner, and certifying the cause of his imprisonment. On his approach to London, he and Mr. Prynn, who was at the same time discharged from his confinement in the Isle of Jersey, were met by vast multitudes of people, strewing the way with flowers and herbs. It was resolved in Parliament, that 'the sentence against Mr. Burton was illegal, and that it should be reversed.' His fine was remitted; and he was restored to his preferment.

It would be unjust not to remark, that though he professed himself an Independent, and complied with the prevailing fashion of the times, he became more moderate in his sentiments when he observed the strange measures adopted by Parliament. He died in 1647-8.

Among other works edited by him, he was author of 'Jesu-Worship confuted, or certain

Arguments against bowing at the Name of Jesus; proving it to be Idolatrous and Superstitious, and so utterly unlawful. With objections to the contrary fully answered.' By H. B. Allowed by Sir Edward Dering, and first published in 1641. Reprinted in 1660.—(Kennet's Register, 216.)

See, also, ib. 243., an account of two other works on bowing at the name of Jesus.

19. CARR ROBERT,

Earl of Somerset, was born in the city of York.—(Fuller's Worthies, II. 541.)

Wilson informs us, that James I. took upon himself to teach the Latin language to this his minion.

20. CHOLMLEY SIR HENRY.

See Birch's Life of Tillotson, 231.

21. CHOLMLEY HUGH,

Knight, Member of Parliament for Scarborough, is recorded at some length, as he deserved to be, in the Parliamentary or Constitutional History of England, IX. 10. He commanded a party, which besieged Pontefract Castle; but, his troops making only slow progress, Colonel Rains-

borough was sent to supersede him in his command.

See his own Memoirs, privately printed in 1787, and Nichols' Literary Anecdotes, IX. 43.

22. CHOLMLEY ROGER,

Made Chief Justice of the King's Bench, 6 Edw. VI., was excepted in Queen Mary's pardon.—(See Hollinshed, 1722; and Fuller's Worthies, II. 506.)

23. CONGREVE WILLIAM

Was born at Bardsea near Leeds.

Mr. Tyers says of himself; "Having an affluent fortune, he affects to be ashamed of the imputation of being an author, and (the old case of Voltaire and Congreve over again) chose to be considered only as a writer." The foolish vanity here alluded to drew from Voltaire the reproof, that "if Mr. C. had been only a gentleman, he should not have had any wish to pay him a visit."

The name of Congreve will occur, to every reader acquainted with literary history, as an instance of one who attained at an early age an extensive knowledge of life and manners. This extraordinary man had written his three best

comedies, and the tragedy of the Mourning Bride, before he had passed his twenty-fifth year!

It was Congreve, who recommended Addison to Lord Halifax; and by his Lordship's influence Addison was prevented from going into the Church.—(See Steele's Dedication of the second edition of the Drummer to Mr. C.)

Congreve had the character of a man of wit, who always pleased in his conversation, and never offended. It was said of him, that 'no one, after spending a joyful evening with him, could reflect on any expression used by Mr. C., that dwelt upon him with pain.'*—(Steele's Dedication of Poetical Miscellanies, 1714. See Voltaire's Remarks on Congreve, in Warton's Pope's Works, III. 307; also I. XLIX, 144; and VII. 311.)

When Jeremy Collier, in his 'View of the English Stage,' censured the dramatic compositions of Dryden, Congreve, and Sir John Vanbrugh, Dryden pleaded guilty, and retracted whatever could correctly be arraigned of profaneness and immorality. If the other two comic poets had adopted the same measure, they would have gained much greater credit than by attempting to defend themselves. For an account of this controversy, of the pieces written during

* Of Mr. Sheridan it has thus been pronounced, with great beauty, that

"His wit in the combat, as gentle as bright,
"Never carried a heart-stain away on it's blade."

the course of it, and of Mr. Collier himself, see Nichols' Literary Anecdotes, I. 341, 342.

Mr. Pope esteemed Congreve as a gentleman, and a man of honour, and the sagest of the poetic tribe. He thought nothing wanting in his Comedies—but the simplicity of truth and nature.

The following passage is deemed by Dr. Johnson to be superior to any in Shakspeare!

.....All is hush'd, and still as death—'Tis dreadful!
How reverend is the face of this tall pile,
Whose ancient pillars rear their marble heads
To bear aloft it's arch'd and ponderous roof,
By it's own weight made steadfast and immoveable,
Looking tranquillity. It strikes an awe
And terror in my aching sight: the tombs
And monumental caves of death look cold,
And shoot a chillness to my trembling heart.
Give me thy hand, and let me hear thy name:
Nay, quickly speak to me, and let me hear
Thy voice: my own affrights me with it's echoes.

(Mourning Bride, II. 3.)

Upon this play he received some complimentary verses from Miss Trotter (subsequently, Mrs. Cockburne) who in her seventeenth year had produced a Tragedy, called 'Agnes de Castro,' acted in 1695.

His works were published by Mr. Baskerville in three vols. 8vo, in 1761. One of his Comedies had the honour of being in part, if not wholly, translated by the learned Locker into modern Greek.

24. COOK ALEXANDER, B. D.,

Vicar of Leeds. For some account of him, see Harleian Miscellany, IV. 62, and Thoresby's '*Vicaria Leodiensis*,' 71—79; and for one of his curious Letters, dated July 2, 1714, giving an account of the three Chancellors in the Court of Heaven in an Extract from a popish book, see Archbishop Usher's Letters, 32.

25. COOK JAMES.

See the Annual Register for 1784-5, pp. 9, 10; Gent. Mag. 1785, 33; 1784, 483. with a Medal opposite to 529; and 1791, 318.

26. COOK ROBERT, B. D.

Was born at Beeston near Leeds.

27. COOK WILLIAM, D. D.

Master of Jesus College, Cambridge.

Qu.? Was it to his pen, that the father of the singularly precocious Dr. William Wotton, in his Essay on the Education of Children, &c. was indebted for the subjoined testimonial of his son's attainments as a linguist?

28. COVERDALE MILES,

Bishop of Exeter, A. D. 1551, was born at Coverdale. In the first year of Queen Mary's reign, he was deprived, and through the kind interposition of Frederick King of Denmark only banished the realm. After her death, he refused to resume his bishopric*, and lived privately to the age of eighty-one years. He died A. D. 1588, and was buried in St. Bartholomew's behind the Exchange. See Fuller's Church-History, IX. 61, 64, and his Worthies: and *Bale de Script. Brit.* IX. 61.

Trifling as are the scruples concerning wearing the surplice, &c. we cannot forbear to regret the effect which they produced on the mind of this venerable prelate, who was the next translator of the Bible after Wickliff. He could not be in-

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* For an account of another deprived Bishop, Dr. Bell, who died August 11, 1556, and was buried at Clerkenwell, see Strype's Memorials, III. 305. and Nichols' Literary Anecdotes, III. 110. In the last volume, at p. 517, in a Letter from J. Thorpe to Dr. Ducarel, is given a very minute description of Coverdale's New Testament, printed by Wolfe in 1550. As this copy is stated, in a MS. note upon the margin of one of it's leaves, to have been found in a hayloft at Canterbury, it had probably been concealed to escape the rigid Articles of Inquiry exhibited to Churchwardens by Cardinal Pole, who began his visitation at that city in May, 1556.

duced to accept any benefice, while incumbered by that *tunica molesta*; and was, in consequence, reduced to extreme poverty, previously to his death.

Fuller, however, justly contends that his honest *Nolo episcopari* implied no disapprobation of Episcopacy; as he was one of those Bishops, who solemnly consecrated Matthew Parker Archbishop of Canterbury at Lambeth. "*Nam quod efficit tale magis est tale,* I understand thus; 'He, that makes another Archbishop, is abundantly satisfied in his judgement and conscience of the lawfulness thereof:' otherwise, such dissembling had been inconsistent with the sincerity of so grave and godly a person."

29. CRESSY HUGH,

Son of Hugh Cressy, a Counsellor of Lincoln's Inn, was born at Wakefield * in 1605, educated at the Free Grammar School in that town, elected Fellow of Merton College, Oxford, in 1626 †; and subsequently appointed Chaplain to Went-

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* The arms of Cressy, an ancient family in Yorkshire, arg. a Lion Rampant sal. double queue.

† In 1630, he delivered with great applause a Latin Oration at the funeral of his fellow countryman, Mr. Henry Briggs, the Savilian Professor of Geometry at Oxford.

worth, while President of the North, and after he was created Earl of Strafford *.

He was, also, made Canon of Windsor, under the recommendation of his accomplished friend Lord Falkland, with whom he had contracted an intimacy at College, and Dean of Leighlin in Ireland. From these preferments, however, he derived no advantage, on account of the troubles of the times.

Upon the fall of Lord Falkland at the battle of Newbury, he was reduced to great indigence. Hence Clarendon might be induced to suspect, that, 'Necessity and want of a subsistence drove him first out of the Church of England, and then into a monastery.'

The desolated state of the Church of England at that time, and her prospect of impending ruin, led him to forsake the religion, in which he had been educated. On his arrival at Rome, in 1640, with his profligate pupil Charles Berkley, Esq. (afterward created Earl of Falmouth) he publicly, before the court of Inquisition, read a recantation of his former opinions. His modest and gentle demeanor, combined with his total contempt of all secular pursuits and

* Wentworth House was the seat of munificence. The President of the North, who was the Mæcenas of his age, was peculiarly kind to the natives of his own county, and under his princely protection many of them obtained high preferments in Church and State.

his habits of devout austerity, induces us to think that no interested motives produced this important change. We now see him exerting his abilities as a strenuous advocate of the Church of Rome. But here it would be unjust to pass over in silence the behaviour of his friend Dr. Henry Hammond, to whom he immediately sent a copy of his '*Exomologesis*; or a Faithful Narration of the Occasions and Motives of his Conversion to Catholic Unity. Paris, 1647.' "This *Exomologesis*," says Antony Wood, "was the golden calf, which the English papists fell down and worshipped. They boasted, that 'the book was unanswerable, and had given a total overthrow to the Chillingworthians, and books and tenets of Lucius Lord Falkland.'" Dr. Hammond, retaining all the tenderness of his former affection for his lost sheep, invited him to his home, and promised him a safe asylum, where he might follow the dictates of his conscience free and undisturbed *. Avoiding all asperity of language, though he intimated that his whole work was fraught with deception, he declared his resolution of not entering into any controversy with him. Cressy, however, declined this liberal offer.

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* Equally amiable was the behaviour of Bishop Bedel to his friend Mr. Wadsworth, who going into Spain with Sir Charles Cornwallis, the English Embassador, was there induced to become a proselyte to Popery.

(*See Walton's Lives, edit. 4to, pp.* 172, 173.)

At Paris, he was particularly noticed by Henrietta Maria, Queen of Charles I., who though by no means affluent, generously bestowed upon him an hundred crowns to defray the expenses of his journey to a monastery. At Donay, he assumed the habit of the Benedictine Order in the College of English monks; and, in conformity to the existing custom, changed his Christian name, stiling himself Serenus de Cressy. Here he continued seven years, dividing his time between his devotional duties and the acquisition of literature. His ardor for the promotion of Popery, however, brought him again into public light; he came as a missionary into England, and lived in Somerset-House, enjoying the privileges of a domestic of Katharine the Infanta of Spain, consort of Charles II.

Nothing could be more exemplary than the behaviour of the English Parochial Clergy during the time of the Civil Wars. Their patience and resignation, united with their unshaken loyalty and genuine piety, entitle them to every encomium. Yet father Cressy, who before the change of his religion must have been an eye-witness of their virtuous conduct, ventures to affirm, 'that none did or could keep their livings without renouncing the protestant faith and their allegiance!' Such an aspersion is notoriously contrary to fact. Among numberless instances, which might be adduced, a single one is sufficient. The learned

and pious Dr. Sanderson, afterward Bishop of Lincoln, was allowed to retain his benefice: yet no one will be so impudently malicious, as to say, that he renounced either his religion, or his loyalty, by so doing.—(Kennet, 209, 210.)

Dr. Peter du Moulin, a person of singular devotion and learning, who had derived from his father an hereditary attachment to the protestant faith, and in many of his writings had discovered the most ardent zeal for the royal cause, was promoted by Charles II. to a prebendal stall in the Church of Canterbury. Father Cressy, surely without much regard to candor, has disgraced himself by calling this excellent man "a wretched serpent, disgorging his poison to the disturbance of this island;" and, elsewhere, "an alien warmed with English preferments." To this Du Moulin answered; "I have reason to praise God that my condition of 'alien' made my service to the King and Church more opportune and effectual, than if I had been a native of England. If my diminution may be a pleasant hearing to Mr. Cressy, I will tell him, that of a prebend and a sinecure, which the King my gracious master was pleased to give me, I had but the first, though I have still the Great Seal for both." (Ib. 330.)

Upon Cressy's return into England, his old friends discovered in him a strange revolution of temper. That serenity of disposition and cheerful affability of manners, which once recommended him

to their esteem, had given way to a clouded and melancholy stupor, a strange uncouth morosity, fastidiousness and discontent pervading his whole conversation. A slight knowledge of the human mind may, perhaps, enable us to explain this circumstance. Might he not recollect the affection of his mother, the Church of England, in whose bosom he was tenderly nurtured from his earliest years—the simplicity of her worship, the purity of her doctrines, and the excellency of her whole institution? In the words of Mr. Sancroft, afterward Archbishop of Canterbury, she "arose from her funeral pile like the Phœnix, and took wing again; remounting the episcopal throne, bearing the keys of the kingdom of Heaven with her, her hands spread abroad to bless and to ordain, to confirm the weak and to reconcile the penitent. A sight so venerable and august, that methinks it should at once strike love and fear into every beholder, and an aweful veneration."—(Kennett, 454.) The reminiscence of these particulars could tend only to ulcerate and corrode his bosom with unavailing anguish.

But zeal for advancing the interests of a particular Church too often tends to corrupt the integrity of the human heart. At least, it gives birth to many rash and careless assertions, and precludes that strict examination which is essential to the discovery of truth. One instance of

Mr. Cressy's temerity may be adduced. He attempts to persuade his readers, that 'when a scrutiny of miracles is made in order to the canonisation of a saint, the testimony of women will not be received; "because naturally imagination is stronger in them than judgement, and whatever is esteemed by them to be pious is easily concluded by them to be true." But, whatever weight there may be in this reason, the matter of fact is false. There is scarcely any of their noted saints, in the process of whose canonisation we do not find female oaths admitted; nay, sometimes without any other testimony to confirm them *.

When in the fervency of his zeal for the Church, within whose pale he had introduced himself, he insulted the Church of England 'for not so much as pretending to one miracle, not so much as the curing of a tertian ague, to

* The single testimony of the nurse, as Clarendon observes, was the only evidence of the first miracle that St. Benedict (Mr. Cressy's great patron) wrought: and in the canonisation of Ignatius Loyola, the founder of the Jesuits, the attestation of Isabella *(Monialis)* was taken to confirm his working miracles: yet, no doubt, Mr. Cressy's plausible assertion passes for truth among many, because it is confidently advanced. See his 'Animadversions upon Fanaticism fanatically imputed to the Catholic Church,' 66, 67. London, 1674, 8vo.

A. Wood has given a Catalogue of Mr. Cressy's numerous writings.

testify that our Reformation was pleasing to God;' Lord Clarendon replied, "We have not many miracles to boast of, and very good Catholics think they boast of too many, and would be glad to be without the mention of most of them. And I do believe that very many pious men of his Church do believe, that the *Restauration of the Church of England* from that dust and ruins to which the barbarous impiety and sacralege of the late rebellion had exposed it, and in which the Roman Catholics (his Majesty's own subjects) more delighted and triumphed to see it almost buried than any other Catholics did, is a greater miracle of God's mercy and power, and, if we make ourselves worthy of it, even a testimony of his being pleased with it, than all of those, of which they brag so much, are an evidence that he is pleased with what they do."—(Kennet, 454.)

30. CUTLER SIR JOHN,

A near relation of Dr. Whistler, President of the College of Physicians, being desirous of becoming a benefactor to the College, a Committee was appointed to wait upon him with thanks for his kind intentions. He accepted their gratitude, renewed his promise, and specified the part of the building of which he intended to bear the expense. In 1680, statues in honour of the King

and Sir John were voted by the College; and nine years afterward, the edifice being completed, it was resolved to borrow money of the latter to discharge the debt; but the sum is not specified. It appears, however, that in 1699 his executors, Lord Radnor and Mr. Boulter made a demand on the College of £7000, which sum was supposed to include with the money actually lent the money pretended to be given, and the interest on both. But they were prevailed upon to accept two thousand pounds in lieu of their claim, and actually remitted the other five. So that Sir John, by a promise which he never performed, obtained a statue, and the liberality of his executors has kept it in it's place. But the society have judiciously obliterated the inscription, which in the warmth of their gratitude they had placed beneath the figure,

OMNIS CUTLERI *CEDAT LABOR AMPHITHEATRO.*

(Pennant's London, 325.)

Grocer's Hall, likewise, contains a statue and a picture of Sir John Cutler, Knight and Grocer. The first represents him standing, in a flowing wig waved rather than curled, a laced cravat, and a furred gown with the folds not ungraceful: in all, except where the dress is inimical to the sculptor's art, it may be called a good performance. From his portrait we learn, that he wore a black wig, and was a

good-looking man. He died in 1693. His kinsman and executor, Edmund Boulter, Esq. expended £7,666 on his funeral expenses. "I am to learn," saith Mr. Pennant, "how his statue and portrait came here. He is spoken of as a benefactor, and that he built the parlour, and over it an entertaining-room. It is to be feared, that the character given of him by Mr. Pope may rest unimpeached:

> Thy life more wretched, Cutler, was confess'd:
> Arise and tell me, was thy death more bless'd?

He had two daughters; one married to Sir William Portman, Bart., the other to John Earl of Radnor, both without his consent. The eldest died before him. To the second match he must have been reconciled, as he settled Wimpole, which he had purchased from the Cutts family, upon his noble son-in-law. By Lord Radnor it was, subsequently, sold to John Holles, Duke of Newcastle; and, in the partition of his Grace's estates, devolved to the Earl of Oxford, who had married his only daughter. After his death, it was bought by the Chancellor Lord Hardwicke.

His grant of Arms was obtained from the Herald's College just before his death, wherein he is stiled "of the City of Westminster."—(Pennant, p. 387.)

31. DEAN RICHARD,

Bishop of Ossory, was born at Salston Hall in the Parish of Halifax. See Ware's Bishops, p. 419.

32. DODSWORTH ROGER,

Son of Matthew Dodsworth, Esq., was born July 24, 1585, at Newton Grange (in the Parish of St. Oswald, in Ryedale) now annexed to the great Lordship of Helmsley, as being by purchase become part of the extensive possessions of the Duncombes.

Studious of histories and antiquities, he formed a vast collection, particularly of such as related to his native county. He was much encouraged in his literary pursuits by Sir Thomas (afterward Lord) Fairfax, who allowed him a pension. Upon his death, in 1654, his MSS. devolved to his patron; who placed them in the hands of Dr. Nathaniel Johnston, Physician at Pontefract, with a view to supply materials for the history of the West-Riding. This, however, he neglected to do, though he communicated many particulars to Bishop Gibson. Lord Fairfax at his decease left these MSS., amounting to 122 volumes at least, to the University of Oxford.—Wood's A. O. II. 699.)

33. EARL JOHN,

Bishop of Salisbury, was born at York. He died November 17, 1665. In the choir or chancel of Merton College, Oxford, is an elegant Latin inscription on a monument of black and white marble erected to his memory.—(See Kennet's Register, pp. 713, 714, 917; and, in p. 683., the Epitaph on Dr. Peter Heylyn, written by Dr. Earl.)

Mr. Pierce says, 'He was a man would do good against evil, forgive much, and of a charitable heart; and who died to the no great sorrow of them, who reckoned his death was just for labouring with all his might against the Oxford Five Mile Act, quickly after it.'

34. EDWARD,

The only son of Richard III. by Anne second daughter of the Earl of Warwick, and widow of Edward Prince of Wales (whom Richard himself had murthered) was born at Middleham. He died about 1484.

35. EUSDEN LAWRENCE,

Poet Laureat in 1718, was born at Spotsworth. His library was sold in 1763.

36. FAIRFAX EDWARD,

The translator of Tasso, was the son of Sir Thomas Fairfax of Denton, near Otley.

37. FARRAR ROBERT,

Born in the parish of Halifax in the beginning of the sixteenth century, was one of the five Prelates, who in the reign of Philip and Mary suffered death with great courage in defence of the Reformed Religion. The person, selected by Archbishop Cranmer to be his Chaplain, must have possessed no small share of merit. This honour was conferred upon Farrar, of whom few particulars are known, till he was advanced to the bishopric of St. David's in 1548.

He is said to have been of the Duke of Somerset's party; and on the fall of that nobleman he, of course, lost a powerful patron. Two Canons of his Cathedral, Young and Merrick (the first subsequently Bishop of St. David's and Archbishop of York, and the latter Bishop of Bangor) exhibited sixty-six Articles against him; including his non-compliance with the customary habit, his removal of the Communion-Table from the middle of the church into the chancel, the exercise of his episcopal jurisdiction in his own name, &c. How far he was implicated in these changes, and whether any of a more atrocious nature were

brought against him or not, we are left uninformed. It is supposed, that he was convicted; as, after his trial at Carmarthen on the statute of *Præmunire*, he was committed to prison, and remained under confinement to the end of Edward VI.'s reign. And, because he was not liberated at the accession of Queen Mary, Godwin (though he allows him to be a person of real piety and learning) censures him, as of a rough and untractable disposition. He thinks that, by a little flexibility and attention to the temper of Gardiner, he might have regained his liberty and preserved his life. However this may be, he could not, consistently with the character of a good man, retract his religious opinions. Fully confirmed in his rejection of the doctrines of Popery, when the alternative of apostasy or death was presented to him, he chose the latter; and the magnanimity of his deportment discovered how strong he was in the faith of Christ.

Cranmer, Ridley, and Latimer were removed, in 1554,* from the Tower of London to Oxford, to hold a disputation before a Select Committee, who were to be assisted by the ablest Divines in both Universities. Dr. Hugh Weston, the Prolocutor of the Lower House of Convocation, and eight other theologians, with the Chancellor, Professors, and Doctors of Oxford were the Commissioners arrayed against

* See British Plutarch, I. 352.

them. The sound and manly reasoning of Cranmer, the profound and extensive learning of Ridley (whom Weston reproached, as being 'an unskilful and impudent man') and the ingenuous and guileless simplicity of Latimer, displayed on this memorable occasion, cannot be sufficiently admired. The result of the solemn farce is well known. When the Commissioners had concluded their business at Oxford, it was intended that a similar disputation should be had at Cambridge, whither Hooper Bishop of Glocester, Farrar, Dr. Taylor, Mr. Philpot, and Mr. Bradford (all, eventually, martyrs) were to be conveyed from their respective London prisons. These venerable men, when informed of the design, immediately drew up a Protestation, declaring the terms on which they were willing to dispute; and, lest they should not be indulged with a subsequent opportunity of making a public confession of their religious principles, they exhibited at the same time a compendious account of their common Faith. This Protestation (of which a copy is inserted by Fox in his Martyrology,' dated May 8, 1554) is a plain argumentative composition, well deserving attentive perusal.

But the challenge was not accepted. Farrar was sent down to Carmarthen, where he underwent an examination from Dr. Henry Morgan (his successor in the See of St. David's) and was

by him pronounced a heretic for marrying, for maintaining Justification by Faith only, and for denying Transubstantiation and the propitiatory Sacrifice of the Mass. From this sentence he appealed in vain to Cardinal Pole, the Pope's Legate in England. The gates of mercy were shut against him. It is recorded of him, that 'he voluntarily referred the truth of his doctrine, and the sincerity of his intention, to a very hazardous (and by no means an infallible) criterion: "If you see me uneasy," said he, "under the pain, if you see me so much as once stir in the fire, believe none of my tenets." His resolution, however, was unshaken. Though both his hands were burnt off, he remained immoveable.

Similar scenes of cruelty were too common in different parts of England at this time; and at the end of the eighteenth century the Irish Catholic affixed disgrace to his religion by instances of the most savage barbarity, exercised on his Protestant brethren.

38. FAWKES FRANCIS,

The translator, a native of Yorkshire, was educated at Leeds under the care of the Rev. Mr. Cookson, and subsequently at Jesus College, Cambridge. He was successively Vicar of Orpington, under the patronage of Archbishop Herring, and Rector of Hayes, as well as Chaplain

to the Princess Dowager of Wales. He died August 26, 1777; and his library was sold in the following year.

See Nichols' Collection of Poems, VIII. 80.; Gent. Mag. 1767, pp. 314, 315; and Literary Anecdotes, III. 52.

The following lines were written by Dr. Carr, of Hertford,

In Obitum Francisci Fawkes, M. A.

Festivum festo si dant convivia cordi,
Si quid mellifluum carmine Musa, vale!
Spirat at omnis amor, rident juvenilia læta,
Olim quæ lusit Teius ille senex.
*Smyrnæo * dulci lacrymam linguamque dedisti,*
Agnoscitque tuum vivit et ingenium.

39. FAUX GUIDO,

Better known by the appellation of Guy Faux, was born at Bishopthorpe. He was schoolfellow at York with Thomas Morton, afterward Bishop of Durham, and with Mr. Thomas Cheke, grandson of the celebrated preceptor of Edward VI., who received the order of knighthood from James I.

It is difficult to discover any circumstances of his life and education antecedent to that desperate project, which terminated in his disgraceful

* *Sc.* Bioni.

death. That he received his early instruction in the bosom of a Church, which has exercised the harshest tyranny over our rational faculties, and in the place of Christian charity has frequently substituted the most sanguinary violence, can admit no doubt.

Five years previous to the conspiracy alluded to, Delrio a Jesuit proposed the following case: 'Whether, if a confederate discover in a confession, that he or some one else have placed gunpowder or suchlike matter under such or such a house, and unless it be removed the house will be blown up, the Prince destroyed, and as many as are in or going out of the city will sustain great mischief or run an extreme hazard, the Priest ought to reveal it?' The determination was given in the negative, on the authority of a Bull of Pope Clement VIII. *

To excite the expectations of the Roman Catholics, as if some important event in their favour was rapidly approaching, certain Psalms or prophetic enunciations of the divine will were industriously circulated, such as the following;

"*Confirm your hearts in hope, for your redemption draweth nigh. The year of visitation draweth to an end, and jubilation is at hand. England shall be called a 'blessed country,' a 'religious people.' Those, which know the former*

* See Bishop Burnet's Sermon on Ps. xxii. 21. p. 20.

glory of Religion, shall lift up their hands for joy to see it returned again. False error shall vanish like smoke, and they which saw it shall say, "Where is it become?"—Proud Heresy shall strike her sail, and groan as a beast crushed under a cart-wheel.—The memory of novelties shall perish with a crack, as a ruinous house falling to the ground." *

The first intimation which we have of the exertion of Faux in promoting the interests of his religion was in 1602, when he was sent to the King of Spain with letters and a commission from Sir William Stanley, Hugh Owen, and Baldwin a Jesuit, who were then in Flanders. That Monarch, thinking it inconsistent with every principle of honour to encourage any attempts against the life of James, with whom he had injoined his Embassadors to negotiate a peace, paid no regard to their solicitations. Recourse was, in consequence, had to dark and hidden designs.

In May 1604, the following oath was administered by Gerard, a Jesuit, to Catesby, Faux, and three others:

"You shall swear by the blessed Trinity and by the Sacrament you now purpose to receive,

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* See 'Seven Sparks of the enkindled Soul,' *passim*, as quoted by Bishop Burnet in his 'Vindication of the History of the Gunpowder-Treason.'

never to disclose directly nor indirectly, by word or circumstance, the matter that shall be purposed to you to keep secret, nor desist from the execution thereof until the rest shall give you leave."

The plan was then communicated to them by Catesby; 'that the next meeting of Parliament they would have a fair opportunity of accomplishing their wishes, and of extirpating at once all the seeds of heresy, by a train of powder laid under the house when the Parliament should be assembled, to destroy the King and the Prince of Wales with the nobility and principal gentry of the realm.' A vault or cellar, situated immediately beneath the Throne being hired, every preparation was made for the execution of the plot.

In the month of March 1605, Faux, who occasionally assumed the name of Johnson, and pretended to be the servant of Thomas Percy (an accomplice in the conspiracy, and of the House of Northumberland) was sent over to Sir William Stanley, and Hugh Owen; and furnished also with letters to Baldwin, who was still resident in Flanders. Having first administered the oath of secrecy to Owen, he obtained from him a promise to give all possible assistance to the conspiracy, and to dispose Sir William Stanley to an entire approbation of it.

Bishop Burnet informs us, that 'in the vault above-mentioned thirty-six barrels of gunpowder were deposited, covered with bars of iron, massy stones, billets, and faggots.' This terrible apparatus was sufficient to tear up the strongest buildings, and to involve every thing around in one promiscuous destruction. To Sir Everard Digby, and Mr. Francis Tresham, the plot was made known by Catesby; and it met with their warmest concurrence.

One strong objection presented itself: 'Shall the innocent suffer with the guilty? Shall no discrimination be made between the friend and the foe; between the Catholic and the Heretic?' Garnet, the Provincial of the Jesuits, fully satisfied the tender conscience of Catesby by his resolution of the following case: "Whether for the good and promotion of the Catholic cause (the necessity of the time and occasion so requiring) it be lawful, or not, among many nocents to destroy and take away some innocents also?" To which the Jesuit replied, 'That if the advantage was greater on the side of the Catholics by the destruction of the innocent with the nocent, than by the preservation of both, it was doubtless lawful! Farther explaining himself by this comparison; 'That if, at the taking of a town possessed by the enemy, there happen to be some friends, they must undergo the fortune of war,

and the general and common destruction of the enemy." *

Yet, notwithstanding this resolution, the sentiments of humanity were awakened in the mind of one of the conspirators, whose desire of preserving the life of Lord Monteagle, eldest son of Lord Morley, induced him to address to that young nobleman an anonymous letter. Or rather, it is more probable, that the tenderness of a sister prevailed over her zeal for religion. The letter in question is, on good authority, supposed to have been penned by Mrs. Habinton, the sister of Lord Monteagle; and hence to her husband alone, among all the conspirators, was a pardon extended after his conviction. It was delivered into the hands of the King, whose happy sagacity in the interpretation of some expressions used in it suggested to him the nature of the plot. In consequence of this, the whole business was completely discovered; and, upon the first search made in the vault, Faux was found standing in a corner: as, on a subsequent one (undertaken by Sir Thomas Knivett, of the King's Privy Chamber, and a Justice of the Peace) he was apprehended, waiting at the door. He had in his possession three matches, a tinder-box, and a dark lanthern.

Thus detected, as it were, in the very fact,

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* Burnet's 'History of the Gunpowder-Treason,' p. 11.

he insolently declared, 'That if he had happened to be within the house as he was without, he would by setting fire to the train have put an end to their inquiry;' laying all the blame upon himself, and resolutely refusing to discover any of his accomplices. In this part of his behaviour, he has been compared to Mutius Scævola. But his courage soon abandoned him. When the rack was produced, at the Tower, he made a full confession. By the express direction of the King, however, no torture was employed.

On January 29, 1605, he was arraigned, and convicted; and, not many days afterward, executed in the Palace-Yard.

This memorable event is thus noticed by Bishop Sanderson. "Two great deliverances in the memory of many of us hath God, in his singular mercy, wrought for us of this nation; such as, I think, taken both together, no Christian age or land can parallel. One formerly, from a foreign invasion; another since, that of a hellish conspiracy at home. Both such, as we would have all thought, when they were done, should never be forgotten. And yet, as if this land were termed oblivious, the land where all things are forgotten, how doth the memory of them fade away, and they by little and little grow into forgetfulness? We have lived to see Eighty-eight almost forgotten (God be blessed, who hath graciously prevented what we feared therein)

God grant, that we nor ours never live to see November the Fifth forgotten, or the solemnity of it silenced."—(Sermons, p. 242. See Harleian Miscellany, IV. 244, V. 117—130.)

40. FERN HENRY,

A native of York, was master of Trinity College, Cambridge; and, in 1661, became Bishop of Chester.—(Kennet's Register, pp. 643, 644, 655, 668.)

It is remarkable that Wilkins, Fern, and Pearson, successively Masters of Trinity College, all occupied likewise the See of Chester; Fern in 1662, Wilkins in 1668, and Pearson in 1672.

41. FIDDES RICHARD

Was born at Hunmanby, near Scarborough, April 2, 1671.

He was admitted first of Corpus Christi, and subsequently of University College, Oxford; where his acquirements as a scholar gained him great reputation. But, upon taking his first degree in Arts in 1693, he exchanged his academical connexions for the concerns of domestic life by marriage. Soon afterward, he was presented to the Rectory of Halsham in Holderness, then a marshy district of Yorkshire. In this unwholesome residence, a stroke of sudden dis-

order, which deprived him of his speech, destroyed all his hopes of distinguishing himself as a preacher, though he had previously been much admired in the pulpit. In 1712, he removed to London with his wife and numerous family; and was under the necessity of commencing author, in order to procure for himself a comfortable subsistence. Unfortunately, he enlisted under the banners of party, and closely engaged himself with Swift and Atterbury. At the recommendation of the former, the Earl of Oxford appointed him his Chaplain. The Queen, also, made him Chaplain to the Garrison of Hull; and, if her demise had not introduced a thorough change of men and measures, there is no doubt but that he would have obtained an ample provision. But by the administration formed in 1714, upon the accession of the new Sovereign, he was deprived of his appointment at Hull, and thrown back upon his former resource of the pen.

His 'Life of Cardinal Wolsey' is not now much read. He, certainly, has not placed the History of the Reformation in a very favourable point of view; and we have little reason to regret, that his design of writing the Lives of Sir Thomas More, and of Fisher Bishop of Rochester, was frustrated. The manuscript containing these compositions is said to have been lost.

His anxious and afflicted existence terminated

in the fifty-third year of his age. He died in 1725; and was buried in the church-yard of Fulham near the remains of Bishop Compton, from whom he had experienced many acts of kind attention.

For his Body of Divinity, published in folio, 1718, he received from Lintot two hundred and fifty guineas. His fifty-two Practical Discourses appeared also in folio, in 1720; beside some other Works named in Aikin's Biographical Dictionary.

Dr. Smalridge, afterward Bishop of Bristol, in a letter to Dr. Swift dated September 27, 1713, strongly recommends to his notice Mr. Fiddes as "a well-deserving Clergyman, whose circumstances were not at all suitable to his merits."—(Swift's Letters, I. 401.)

Lord Bolingbroke in an epistle to the same great author, dated January 1, 1721, writes:—"I have heard of Prior's death, and of his Epitaph; and have seen a strange book writ by a grave and eloquent Doctor about the Duke of Buckinghamshire."

Dr. Fiddes had published 'A Letter in answer to one from a Free-thinker occasioned by the late Duke of Buckingham's Epitaph; wherein certain passages in it, that have been thought exceptionable, are vindicated, and the Doctrine of the Soul's Immortality asserted.' London, 1720. This was followed by a second Letter pub-

lished the same year.—(Swift's Letters, II. 123. See, also, Nichols' Literary Anecdotes, I. 108, 399.

42. FISHER JOHN,

Bishop of Rochester, and a martyr to the religion which he professed, was born in 1459 at Beverley, where he received his school-education under a priest of the collegiate church. He took his degree of B. A. in 1488, and in the third year following, that of M. A.

His father, a merchant of good reputation, dying while he was very young, the care of his instruction devolved upon his mother, who sent him to Michael House, Cambridge; of which House (now part of Trinity College) he was elected Fellow, and in 1495 appointed Master; succeeding his venerable Tutor, Mr. William Melton, in that office. His high character recommended him to the notice of that ornament of her sex, Margaret Countess of Richmond, mother of Henry VII., who selected him as her Chaplain and Confessor. The entire confidence, which she placed in him, was employed to the noblest purpose, the advancement of literature. This munificent princess by his advice, and under his direction, has endeared her name to posterity by the founding of Christ's and St. John's Colleges in Cambridge, the instituting of

two Divinity Professorships (one in each University) and many other acts of splendid liberality. She died, indeed, before the latter College was completed; but her generous design was accomplished by the attention of her two episcopal executors, Fox of Winchester, and Fisher of Rochester.

His conference* with Elizabeth Barton, usually called the 'Holy Maid of Kent,' subjected him to a heavy charge. This woman seems to have been an instrument employed to foment sedition by disseminating prophecies concerning the increase of heresy, and the fatal consequences which might be expected to ensue from the royal divorce. When she appeared before Henry, she publicly denounced against him the divine vengeance. Her proceedings, at length, awaked the attention of Government. She suffered death, with several of her more active accomplices; while Fisher, and some others, who had admitted her into their company, were convicted only of a misprision of treason, and escaped a more severe punishment by the payment of a fine to the King.

On the demise of Dr. William Barnes, Bishop of London, in 1706, Dr. Richard Fitzjames was

* In Collier's Ecclesiastical History is inserted the Letter addressed by the criminated Prelate to the House of Lords; in which he manfully vindicates himself from the charge, and pathetically describes his severe bodily infirmities.

translated from Rochester to that see; and Fisher was recommended by Dr. Fox of Winchester, a Prelate highly esteemed by Henry VII., to the vacant bishopric. His appointment was confirmed by Pope Julius II., and his Sovereign bore a willing testimony to his virtuous manners.

The denial of the Papal Supremacy was considered as a matter of great moment in promoting the Reformation. As Fisher was equally illustrious for learning and piety, with a view of obtaining the sanction of his authority it was proposed, that 'Stokesley Bishop of London should choose five Doctors in Divinity, and the Bishop of Rochester as many; and that these should jointly hold a public disputation, in which the important subject should be fairly discussed, with a privilege of reference to two learned men as umpires. It is difficult to determine, why this proposal was not admitted.'

Fisher and Sir Thomas More refusing to swear to the preamble of the Act of Succession (25. Hen. 8. c. 22.) as containing several exceptionable passages, were both committed to the Tower, where they continued till their trial and execution. During their confinement, several letters passed between them; the purport of which was, to encourage each other in their sufferings, to recommend patience and resignation, earnest prayer for the divine assistance, and the forgive-

ness of their enemies. Fisher encountered cruel usage. In a letter to Thomas Cromwell, he acquaints that minister with his miserable situation; in want of clothes, fire, and a proper diet. He was brought to his trial on a charge of high treason, for falsely, maliciously, and traitorously asserting that "The King, our sovereign Lord, is not Supreme Head of the Church of England;" words, it was proved, insidiously extorted from him by two Clerks of the Council, who had betrayed him into a confidential conversation for that purpose. In the indictment preferred against him, he is called the 'late' Bishop of Rochester, as if he had been already deprived of his see.

As a reward for his firm obedience to the Church of Rome, Paul III. offered him the red hat, with the title of 'Cardinal Priest of St. Vitalis.' This circumstance, however, tended only to irritate the mind of Henry VIII. The cap was sent as far as Calais, he having been created a Cardinal May 21, 1535.

On June 22 of the same year, he was brought to the scaffold; and his head, with that of Sir Thomas More, not many days afterward was fixed on a pole upon London Bridge.

Bale speaks injuriously of him (VIII. 654.) *Omnium episcopalium virtutum genere suffarcinatissimus ab Erasmo Roterodamo deprædicatur. Ut effulgescere Germanis cœpit æterna Dei ex Evangelio veritas, nemo magis excanduit,*

nemo potentiùs adversus illam desœviit, quàm hic matæologus et impostor papisticus, crumenæ ac ventri prospiciens.

It is not difficult to use opprobrious names, or to accuse others of avarice and gluttony. But Fisher's character will sustain the test of the severest examination.

On the first appearance of Luther's doctrines, he discovered the most ardent attachment to the old religion. Actuated by the purest motives, he exerted his whole influence in the University of Cambridge, over which he presided as Chancellor, * and was indefatigable in opposing the progress of innovation. Both in his writings, and in his discourses from the pulpit, he attacked the system of 'the New Learning.' His zeal even prompted him to propose visiting Rome; that, by a personal conversation with the Pope, he might be enabled to adopt measures most expedient for preserving the public tranquillity. Wolsey diverted him from this plan by convening a Synod of the English Clergy, where Fisher inveighed with much severity against the pride and ostentation of that Hierarch.

The truly tragic scene of his execution however, as described by different historians, though it must at once excite our pity and our resentment, cannot affix any disgrace to the cause of

* First *pro termino vitæ.*

the Reformation; as it originated merely from the arbitrary caprice of a tyrant, who could bear no control, and to whom the death of his subjects (even of those, who were united to him by the dearest ties) did not cost a single sigh.

For the miracles, said to have been performed at his grave, see Gent. Mag. 1752, p. 555.

The celebrated tract entitled 'An Assertion of the Seven Sacraments against Luther,' which procured for Henry VIII. the appellation of 'DEFENDER OF THE FAITH,' is said to have been written, or at least revised and corrected, by Fisher. However this may be, he displayed his zeal in 'A Defence of the King of England's Assertion against Martin Luther;' 'A Defence of the Holy Order of Priesthood against Martin Luther;' 'Discourses at Paul's Cross,' on the seven penitential Psalms, &c.

The story of Anne Boleyn sending for the head of Bishop Fisher, addressing it in contemptuous language, and striking it upon the mouth with the back of her hand, is evidently fabricated from the account given of the conduct of Fulvia, the wife of Antony, when Cicero's head was brought for her inspection.

43. FLEMING RICHARD,

Bishop of Lincoln, and Founder of Lincoln Col-

lege,* Oxford, was born of a respectable family at Crofton. He is stiled by Bale, *Vir illustris genere, sed literis atque amore in patriam illustrior.* From school-literature he was sent to University College, and in 1407 discharged the office of Proctor. He was, at this time, a warm supporter of the holy cause of John Wickliff: but his zeal being extinguished by the offers of high preferment, he became their violent adversary. Growing into favour with Henry V., and some of the chief nobility, he succeeded the Cardinal Philip de Repingdon in the bishopric of Lincoln in 1420. Four years afterward, he was sent as Embassador, or Orator, to the Council of Sens, where by his eloquent defence of his country (in the presence of Pope Martin V.) against the calumnies of the Spaniards, the French, and the Scots, he acquired great reputation. Hence he was named to the archbishopric of York, then vacant by the death of Dr. Henry Bowet. But the Dean and Chap-

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* For the express purpose of 'educating able men to oppose the truths of the Reformation, as defended by John Wickliff!'

Robert Fleming, his kinsman, and Protonotary of the Apostolic See, gave to Lincoln College many volumes very fairly written (some with his own hand, and limned in their margins with gold and colours) but since taken away, and erased by childish hands. All which books, he industriously gathered together in his travels through Italy.

(Leland, Collect. IV. 333.)

ter, refusing to admit him, elected John Kemp, Bishop of London. Returning to his diocese, he spent the remainder of his days in peace, and died January 25, 1430-31.

44. FORMAN JOHN,

Born at Rothwell near Wakefield, founded a Fellowship in Magdalen College, Oxford, with leave from the Founder: and ordered, that 'the person elected to it should be descended from John Forman, his father: in defect of which, the President and Fellows were to make choice of one that was a native of or neighbour to Rothwell, or Ruston (Royston?) of which latter place he was vicar.—(Gutch's Wood's Antiquities of Oxford, p. 312.)

On January 7, 1502, being then Vicar of Ruston, he granted for the support of a schoolmaster in that village one new tenement, a garden, and other lands situate at Ruston to Robert Frost, Clk., John Gayvile, Knt., William Scargill, Knt., James Haryngton, Clk. (Rector of the Church of Cuddesworth) Roger Wombwell, Esq., William Bosvile, Esq., Thomas the son of Richard Goderone, Knt., Thomas the son of Henry Gryngham, Esq., John Lake the younger, Richard Whettley, Thomas Oxspring, John Norton, John Forman of Rothwell,

Thomas Cudsworth, William Wilkynson of Ruston, and Thomas Rokley of Cudsworth.

45. FOTHERGILL JOHN,

An eminent physician of the eighteenth century, the second son of a gentleman who had retired from a brewery at Knaresborough, was born October 12, 1712, at Carr-End near Askrigg. He died December 5, 1780: and his library was sold the following year. His character is given in the Annual Register for 1781, p. 15. Gent. Mag. 1781, pp. 165, 205, 307, 501; 1782, 579; and 1785, p. 87.—See, also, Nichols' Literary Anecdotes, II. 299. IX. 737—740. 816.

46. FOULIS HENRY,

Or de Foliis,* second son of Sir Henry, the son of Sir David Foulis, Bart. was born at Ingleby Manor in Cleveland, educated in grammar-learning and in Presbyterianism at York, became a commoner of Queen's College, Oxford, June 6, 1654, and took his degree of M. A. in 1659, in which year he was elected Fellow of Lincoln College. In his works, he showed himself a hater both of Popery and Presbytery.

He was the author of the 'History of the

* The Arms of the family allude to the name; Arg. three woodbine leaves slipped vert.

Wicked Plots and Conspiracies of our pretended Saints, the Presbyterians, &c.' folio, London, 1662; a publication so much valued by the royalists, that they caused it to be chained to desks in public places, and in some country-churches, to be read by the common people. His next work was, the 'History of the Romish Treasons and Usurpations, with an account of many gross Corruptions and Impostures of the Church of Rome, &c.' London, 1671.

He died at Oxford December 26, 1669, aged about thirty-one years, in consequence of "a generous and good-natured intemperance," as Antony Wood expresses himself, on the Eve of Christmas Day.—(A. O. II. 329.)

47. FROBISHER MARTIN

Was born at Doncaster. Drake, Hawkins, and Frobisher were three of the best sea-officers in the reign of Queen Elizabeth.—(See Fuller's Worthies, II. 508, and British Plutarch, II. 149.)

48. GALE THOMAS, D. D. F. R. S.

Was born at Scruton in Yorkshire in 1636. After being educated at Westminster School and Trinity College, Cambridge (of which he became a Fellow) he held the Greek Professorship in that University from 1666 to 1672; and in the latter

year, on the death of Mr. Cromleholme, was appointed Master of St. Paul's, at the head of which he continued with great credit * till 1697, when he was promoted to the deanery of York. He died April 8, 1702, and in the choir of the Cathedral is thus recorded:

Æ. M. S.
Thomæ Gales, S. T. P. Decani Ebor.
Viri, si quis alius,
ob multifariam eruditionem
apud suos exterosque celeberrimi.
Quale nomen sibi conquisivit,
apud CANTABRIGIENSES
Collegium S. S. TRINITATIS, *et*
Græcæ Linguæ Professoris Regii Cathedra;
apud LONDINATES
Viri literatissimi in Rempublicam
et Patriæ commodum
ex Gymnasio PAULINO *emissi;*
apud EBORACENSES
hujus res Ecclesiæ
heu! vix quinquennio,
at dum per mortem licuit,
sedulò et fideliter administrata; †
et ubicunque agebat, donata luce
veneranda Linguæ GRÆCÆ
et Historiæ ANGLICANÆ
Monumenta, marmore loquaciora,
perenniora
testantur.
Obiit Ap. viii. A. S. H. MDCCII. ætat. suæ LXVIII.

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* Dr. Roger Cotes was one of his scholars.

† "After the Reformation some avaricious Dean leased out

His successive graduations were B. A. 1656; M. A. 1662; and B. D. and D. D. 1675. He was, also, elected F. R. S. To the new library of Trinity College he presented, on his removal from London, a curious collection of Arabic MSS.

His library was sold by Osborne in 1756.

By his wife Barbara, daughter of Thomas Pepys, Esq. of Impington near Cambridge, he was the father of the learned Roger and Samuel Gale; beside another son Charles, and a daughter Elizabeth, who became second wife to Dr. Stukeley.—(See Nichols' Literary Anecdotes, IV. 536—543, and the *Bibliotheca Topographica Britannica*, No. II.)

By the celebrated Huetius he is thus characterised: *Excipio tamen Thomam Galœum, Anglum alterum, quem utrâque dote et modestiæ et doctrinæ non Bernardo tantùm sed omnibus ho-*

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the ground on each side the steps, on the South side, for building houses. These were standing just as they are represented in Hollar's draught in the Monasticon, and were of great discredit as well as annoyance to the fabric, till the worthy Dean Gale, among other particular benefactions, pulled down the houses, and cleansed this part of the Church from the scurf it had contracted by the smoke proceeding from these dwellings."—(Drake's Eboracum, 480, 571.) On the wall on the North side of the choir, Dean Gale, who had the interest of the fabric much at heart, caused a large table to be erected with the names and dates of the several founders and benefactors to this Church. There has been no addition to the catalogue since his time." (Ib. 527.)

minibus, quos quidem noverim, anteferendum putem. Is me nec de facie sibi notum humanitate, benignitate, omnibus officiis provocavit, et ad amorem sui pellexit. Atque ea sanè in me constant illius beneficia, quæ, nisi turpiter ingratus esse velim, nulla ex animo meo dies obliterare possit.

(Comment. de Rebus Suis, p. 316.)

49. GALE ROGER,

Eldest son of the preceding, and Fellow also of Trinity College in 1697, was considered as one of the most learned men of his age. He published in 4to, in 1709, his father's posthumous works, *Antonini Iter Britanniarum;* and (by subscription) the *Registrum Honoris de Richmond.* After representing Northallerton in the first, second, and third parliaments of Great Britain, and being appointed Commissioner of Excise, he died at Scruton June 25, 1744, aged 72.—(See Nichols, ib.)

50. GALE SAMUEL,

Though born in London, Dec. 17, 1682, may allowably class with his family. He left behind him many valuable collections in the Antiquities of England, beside printing some learned papers in the Archæologia; and died Jan. 10, 1754, aged 72.

51. GARNET HENRY,

Was born in Yorkshire in 1555, and educated at Winchester School, where he became a *Propositor*.—His claim of being sent to the University he is said to have forfeited by his infamous vices. Turning Jesuit in 1575, he distinguished himself by his activity against Queen Elizabeth; and became superior of the English Jesuits, but accepted a pardon under the Great Seal upon the accession of James I. He was deeply involved in the mystery of the Gun-powder Treason, and suffered death for it, May 3, 1606.

52. GASCOIGNE WILLIAM

Was born at Gawthorpe, in the parish of Harewood, where he has a stately monument erected to his memory.—(See Gent. Mag. 1781, 516, 623; 1782, 73, 479: and Fuller's Worthies, II. 505.

53. GEREE JOHN,

A native of Yorkshire, was member of Magdalen Hall in Oxford, and minister of Tewkesbury in Gloucestershire. He has written, 1. The Downfall of Antichrist, on 2 Thess. xi. 8. 1641.

with several other tracts; *Vindiciæ Voti*, 1641. *Vindiciæ Ecclesiæ Anglicanæ*, 1644. *Vindiciæ Pædo-baptismi*, 1646. *Vindiciæ Vindiciarum*, 1647, &c. &c.

54. GHEAST, OR GUEST, EDMUND

Was born at Allerton in Yorkshire. He was Archdeacon of Canterbury, and Almoner to Queen Elizabeth, who in January, 1559, made him Bishop of Rochester Thence, in 1571, he was translated to the see of Salisbury. After writing many books of considerable value, enumerated by Bale, he died February 28, 1578, on the same day and month with his countryman Thomas Bentham, and was buried in his own Cathedral.—(See *Alumni Etonenses*, p. 156, and Fuller's Worthies, II. 502.)

55. GOLDESBURY JOHN,

Born at Goldsborough near Knaresborough, October 18, 1568, was an eminent lawyer, and one of the Protonotaries of the Common Pleas. He wrote 'Reports, or Collections of Cases and Matters agitated in all the Courts of Westminster in the latter years of the reign of Queen Elizabeth, with learned Arguments at the Bar and on the Bench,' London, 1653. 4to; and died October 9, 1619.—(Wood's A. O. I. 369.)

56. GREENWOOD DANIEL,

Born at Sowerby in the parish of Halifax, became scholar of Christ's College, Cambridge, in 1645: and on his removal to Oxford was made Fellow of Brazen-nose in 1648 through the interest of his uncle Dr. Daniel Greenwood, who had been appointed Principal of that Society by the Committee of the Lords and Commons for the Reformation of the University, and was afterward ejected by the King's Commissioners in August, 1660.

In 1653, he was promoted to the rectory of Steeple-Aston near Diddington, Oxfordshire.

He published, 1. A Sermon at Steeple-Aston at the funeral of Mr. Francis Croke of that place, August 2, 1672. (Isai. lii. 1, 2.) Oxon. 1680. 4to; and, 2. A Sermon at the funeral of Alexander Croke of Studley in Oxfordshire, buried at Chilton, Bucks, October 24, 1672. (2 Cor. vi. 7, 8.) Oxon. 1680. 4to.

He died suddenly of an apoplexy at Woodstock in 1679, and was buried in the chancel of the church at Steeple-Aston. Over his grave is a tablet of marble, with the following Epitaph:

Hæc etiam deponuntur reliquiæ Rev. viri DANIELIS GREENWOOD, *hujus Ecclesiæ per annos XXV Rectoris, qui singulari erga Deum pie-*

tate, pauperes munificentiâ, et omnibus quibus innotuit humanitate, felicitèr decurso hujus vitæ stadio, in cœlestem patriam festinans triste sui desiderium moriens reliquit, Octob. XIV. An. Dom. MDCLXXIX.—(Wood's A. O. II. 770.)

57. GREY ZACHARY,

A native of Yorkshire, was admitted of Jesus College, Cambridge, in 1704, and removed thence to Trinity-Hall. He died November 25, 1766, and his library was sold by Lockyer Davis two years afterward.

See Memoirs of Mr. Baker, p. 116. On a tract written by him, entitled 'The Schismatic delineated from authentic vouchers;' London, 1739. 8vo, see Gent. Mag. 1787, p. 592; and with respect to his ancestors, ib. 1781, p. 76.—(Nichols' Literary Anecdotes, II. 532—549, &c.)

58. HARRISON JOHN,

A mathematician, was born at Foulby near Pontefract, in 1693; and died in 1776. See Gent. Mag. 1767, pp. 156, 464; 1763, pp. 230, 231; and 1765, pp. 303, 412;* and also the Annual Register for 1777, pp. 24, 25. He was bred to

* This contains the Rev. William Ludlam's Report to the Board of Longitude on the Merits of Mr. Harrison's Watch.

his father's business, that of a carpenter, and by constructing wooden-clocks gained great reputation in early life.—(Nichols' Literary Anecdotes, VIII. 233.)

59. HARTLEY DAVID, M. D.

Was born at Armley, or Illingworth. See Annual Register for 1775, p. 29; and for 1791, p. 8.

His volume, entitled 'Observations on Man, his Frame, his Duty, and his Expectations, with Notes by Pistorius, and a Life of the Author,' was published in 4to, in 1791.

60. HATFIELD THOMAS,

Born at Hatfield, was the founder of Durham College, * which he liberally endowed; and built Durham House in the Strand, which he bequeathed by will to his successors in that see for ever. †

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* Durham College in Oxford was originally intended for such monks of Durham, as should choose to study there. At the dissolution of religious houses, in 1552, it was granted to Dr. Owen, who sold it to Sir Thomas Pope. By him it was refounded, endowed, and called Trinity College, which name it still retains.

† On this plat of ground, lately called Durham Yard, the Adelphi Buildings are now erected.

He was the second son of Walter de Hatfield, of Hatfield in Holderness, Knight. Richard de Bury, Bishop of Durham, dying April 24, 1345, Edward III. was very desirous of obtaining this see for his secretary Hatfield, and with this view applied to the Pope: and though his levity of behaviour was objected, the Pontiff replied that, 'if the King of England had requested him to name an ass, he would not then have denied him.' He was, accordingly, consecrated July 10, 1345.

His royal patron subsequently entrusted him with the education of the Black Prince his son, with whom he travelled into foreign parts. He had, also, appointed him his Secretary of State and Lord Keeper of the Privy Seal, and made him one of his generals at the siege of Calais. *

In 1346, David King of Scotland at the head of 50,000 men invaded England; and after laying waste the country, encamped his army at Bear-park in the county of Durham. Here a celebrated battle was fought, when the Scottish King was taken prisoner. Lord Henry Percy was General of the English army. With him was Thomas de Hatfield, Lord Bishop of Durham; Gilbert Umphravile Earl of Angus, the Lord Thomas Musgrave, and the Lord Henry Scroope

* On his banner were displayed the paternal arms of his family, viz. Ermine, a cheveron sable, impaled with the see of Durham.

of Masham. In the second battalia was William Zouch, Archbishop of York and Lord Warden of the North, and John Kirby, Bishop of Carlisle, with several other illustrious men.

At the close of the engagement, in which the Scots lost 15,000 men, the English returned to Durham; and after a solemn mass offered the banners, which they had taken, at the shrine of St. Cuthbert. In 1354, the Bishop of Durham and the Lords Percy and Ralph Nevill were appointed Commissioners to treat with the Scots about the ransom of their Monarch; which, by a treaty concluded at Newcastle, was fixed at 90,000 marks of silver. He was not set at liberty, however, till 1357.

Hatfield was the principal benefactor, if not the founder, of the Friery at Northallerton, in Yorkshire, for Carmelites or White Friers.

He is celebrated for his charities to the poor, his great hospitality, and his large expenditure in buildings and repairs during his occupation of the see.

He died at his manor of Alfond near London, May 7, 1581; and by his will directed his body to be buried in his own Cathedral. His monument of alabaster, prepared by himself during his life-time, remains in the south aisle very perfect, though without any inscription.

Among other gifts to the Convent of Durham,

was "a thorn of the crown which Christ wore during his passion."—(See Antiquarian Repertory II. 175. IV. 118.)

61. HENRY I.,

Son of William the Conqueror, was born at Selby, in 1070. This circumstance, of being born an English Prince, much favoured his subsequent succession to the crown. Educated at Cambridge, he obtained from his contemporaries the surname of 'Beauclerk' on account of his superior learning. He began to reign in 1100, and died in 1135. He made the length of his own arm the standard of an English Ell.

This Prince, though he founded several religious houses in England, has met with no historian to record the transactions of his reign; unless we reckon Walter de Mapes'* book, '*De Nugis Curialium*,' to be something of that kind, as many witty things are quoted out of it by Camden.—(Remains, pp. 260, 262, 264.)

In the Cottonian Library is an old English history, in Saxon letters, of the affairs of some part of the reign of Henry I.—(Nicholson's English Library, p. 63.)

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* A jovial and facetious Archdeacon of Oxford, in the reign of Henry II.

Being present in the New Forest, when his brother William II. was slain, he instantly seized the royal treasures deposited at Winchester; and was thus enabled to supplant his elder brother Robert Duke of Normandy, who was subsequently confined by him in Cardiff Castle, and on his attempt to escape had his eyes put out. In this wretched imprisonment he passed twenty-eight years, dying in 1134.—(Fuller's Worthies, II. 495.)

62. HERBERT, SIR THOMAS,

Was born at York. His 'Travels into Africa' were published, in folio, in 1677.

63. HICKES GEORGE,

Justly celebrated for his superior knowledge of the Northern languages, and for the diffusion of that knowledge by his learned publications, was born June 20, 1642, at a farm called Moor-House in the village of Newsham, and parish of Kirby Wiske near Northallerton, and educated under Mr. Thomas Smelt in the Free Grammar School of the latter place. * He was admitted a Servitor

* Among his more eminent schoolfellows, the following natives of Yorkshire may be enumerated, Archbishop Palliser, Dr. Thomas Burnet, Mr. Rymer who wrote on poetry and history, Mr. Kettlewell, and Dr. John Radcliffe.

of St. John's College, Oxford: thence he removed, first to Magdalen College, and afterward to Magdalen Hall, where he became an eminent tutor. In that capacity he continued in the year 1682; when being in a bad state of health, he was induced to accompany Sir George Wheler,* one of his pupils, in his travels. With this gentleman, he made the tour of France; but he returned to take his degree of B. D. in 1675, and was subsequently presented to the rectory of St. Ebb's in Oxford.

He now entered upon a more active scene, being speedily appointed Domestic Chaplain to the Duke of Lauderdale, then High Commissioner of Scotland, whom he attended into that kingdom. In April, 1678, being despatched to the English Court along with Dr. Burnet Archbishop of Glasgow, in order to communicate to the King the state of the public affairs in that realm, he acquitted himself so well, that on his return Sharpe, Archbishop of St. Andrew's, re-

* In 1689 Sir George Wheler, when Prebendary of Durham, published his 'Account of the Churches or Places of Assembly of the Primitive Christians, from the Churches of Tyre, Jerusalem, and Constantinople, described by Eusebius; and ocular Observations of several very ancient Edifices of Churches yet extant in those Parts, with a seasonable Application:' in the dedication of which to Dr. Hickes, he thus writes; "I consider this as a token of the great respect and value I have for you, upon many accounts; especially the education I had under you, and the friendship you have ever expressed toward me."

quested him to accept the degree of D. D. in that University; and in the joint names of himself and his brethren presented him with the eighteen volumes of Labbe's Councils, as an acknowledgement of his services to their Church.

In 1679, he took the same degree of D. D. at Oxford, and was promoted to a Prebend in the Church of Worcester, and also to the Vicarage of Allhallows Barking in London; his fellowship having been vacated by his marriage with Mrs. Frances Marshall, a widow, whose principles exactly corresponded with his own.

In 1681, he was appointed Chaplain to Charles II., and two years afterward Dean of Worcester. He was to have been placed upon the Bench: but by his majesty's demise this project was blasted, as he had no prospect of obtaining the patronage of James II., his zeal against Popery forming an insuperable obstacle to the acquisition of the royal favour. In 1686, he resigned the Vicarage of Barking, and took up his residence at Worcester; Bishop Thomas having collated him to the rectory of All-Church, near that city.

Though he had forfeited all claim to personal interest with James, however, he preserved his allegiance unshaken; and upon the Revolution in 1688, refusing to take the oaths to the new Government, was first suspended, and afterward deprived. Upon seeing the

name of Mr. William Talbot announced in the Gazette as his successor, he set forth his claim addressed to all the members of that Church, and affixed it over the entrance into the choir. But dreading the resentment of the civil Magistrate, he lived in concealment to the year 1699; when he was relieved from his apprehensions by the indulgence of Lord Chancellor Somers, who out of respect to his literary character obtained an Order of Council, directing the Attorney General to enter a Writ of *Noli prosequi* to all proceedings against him.

Previously to this indulgence, he had visited France, with a list of the deprived Clergy, to confer with James on the mode of preserving the Episcopal succession unextinguished in England; and in obedience to the royal mandate was by Lloyd, Turner, and White (respectively Bishops of Norwich, Ely, and Peterborough) solemnly consecrated suffragan Bishop of Thetford,* as was Dr. Wagstaff suffragan Bishop of Ipswich.

In 1689, Dr. Hickes published his *Institutiones Grammaticæ Anglo-Saxonicæ*, &c. This work, according to Bishop Nicholson, 'discovers an accuracy in the Saxon language beyond the attainments of any that had gone before him, and is of most necessary use to such as shall apply them-

* In 1713, Mr. Jeremy Collier, the celebrated Author of 'A View of the Immorality of the Stage,' is said to have been consecrated a Bishop by Dr. Hickes.

selves to the right understanding of the ancient history and laws of this kingdom. But, as all first draughts of any sort are usually imperfect, so there seem to be some defects in this work. These were amply supplied by the great Author in his *Linguarum Veterum Septentrionalium Thesaurus*, &c.' which has had so many just praises given it at home and abroad, that few English readers can be strangers to it's contents.' *

After suffering for some years very grievously from the stone, he died December 15, 1715. †

His various accomplishments however as a scholar, though profound, are of inferior consideration, when compared with that noble munificence with which he uniformly promoted the cause of literature. This tribute of applause is certainly due to him for his encouragement of young men, who recommended themselves to him by their intellectual and moral virtues. Among these, we may particularly mention Mr. John Kettlewell.—(See his Memoir.)

Few of his writings are now held in estimation, except those that relate to Antiquities and the Northern languages. He seems not to have possessed the mildness and moderation, which distinguished Mr. Kettlewell, and many others

* English Historical Library, p. 34.

† See Nichols' Literary Anecdotes, I. 17, 18, and *passim*.

of the nonjuring Clergy. In a tract entitled, 'Some Discourses on Dr Burnet and Dr. Tillotson occasioned by the late Funeral Sermon of the former upon the latter, 1695;' having represented Tillotson as deeply tinctured in his early years with the principles of resistance and rebellion, he gives a full scope to acrimonious invective.* So baneful is the influence of prejudice on the mind, though improved by science, and enriched with all the stores of learning.

See Mr. Nelson's Character of Dr. Hickes, in the Life of Bishop Bull, p. 514; the Life of Bishop Kennet, pp. 12—15, 129, 160, and the Collection of Papers printed after the death of Dr. Hickes, p. 160.

See, also, Birch's Life of Tillotson, p. 37, with the Index; and the Oxford Almanack for 1743, as described in the Gent. Mag. 1793, p. 323. On the controversy between Dr. Hickes and Mr. Johnson, consult the Life of Julian, pp. 345, 346.

64. HICKES JOHN,

Brother to Dr. George Hickes, was also born at Kirby Wiske.—(Kennet's Register, p. 916.)

On the kind reception of Mr. John Hickes into the house of Lady Lisle, see Dalrymple's Memoirs of Great Britain and Ireland, I. 201.

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* Birch's Life of Tillotson, pp. 8, 317.

Her Ladyship, on account of this her kindness, was accused of comforting and assisting rebels, and was tried at Winchester. The Jury, having returned their verdict of 'Not Guilty' three times, were at last intimidated by the Judge into an opposite decision; in consequence of which she was beheaded: but the Convention-Parliament, on King William's accession, reversed the attainder.

65. HOLGATE ROBERT,

Born at Hemsworth, after being Prior of Wotton, was in 1537 made Bishop of Landaff, and 1544, Archbishop of York.

On his appointment to the office of Lord President of the North, see the Parliamentary or Constitutional History of England, IX. 227.

His promotion to the see of York took place at a time most critical to his intimate friend Archbishop Cranmer, when left without a single friend to support him. He was imprisoned, and deprived, for being married.—(Fuller's Worthies, II. 499.)

66. HOOLE CHARLES,

The most celebrated Grammarian of his age, was born at Wakefield in 1610, and was educated at that place under the care of Mr. Robert Doughtie,

who discharged the office of Master of the Free Grammar School for fifty years with great reputation. By the advice of his relation Dr. Robert Sanderson, subsequently Bishop of Lincoln, he was admitted of Lincoln College, Oxford, in 1628, where he made a considerable progress in the Greek and Hebrew languages.

He afterward retired to a curacy in Lincolnshire; till, upon the recommendation of the same Prelate,* he was appointed master of the Free School at Rotherham.

In this department, he acquired no small credit. But the horrors of the civil war too soon disturbed his repose; his known attachment to royalty exposing him to great personal danger. He was, in consequence, obliged to migrate to London, on the invitation of several respectable citizens, and keep a private school.

At the Restoration, he was promoted to the Prebend of Gretton in the Church of Lincoln by his episcopal benefactor; and about the same time presented to the rectory of Stock or Haverstock, near Chelmsford in Essex. There he spent the remainder of his days, with perfect satisfaction to himself and to his parishioners, dying March 6, 1666-7. He published many tracts on Grammar, with new editions of books

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* Founded by Scott, Archbishop of York, while he occupied the see of Lincoln.

in Latin and English, principally for the use of schools. Among these, we must not omit his version of Comenius' celebrated work entitled 'The Visible World; or a Picture or Nomenclature of all the Chief Things that are in the World, and of Men's employment therein.' London, 1659, 8vo.—(See Kennet's Register, pp. 321, 326, 358, 374.)

Another was his, *Examinatio Grammaticæ Latinæ in Usum Scholarum adornatæ: sive brevis ejusdem quæstionibus et responsionibus pro captu puerorum explicatio. Lond.* 8vo, 1659.

67. HOVEDON, OR HOWDEN, ROGER OF

(So called from the place of his nativity) a priest of Oxford, wrote Annals of the Kings of England, with a history of the memorable events under the Romans, Picts, Saxons, Danes, and Normans. He is said to have made excellent collections of the British and English story, from the coming in of the Trojans to the year 1200. He seems to have been Chaplain, for some time, to King Henry II. His 'History' was published by Sir Henry Savile: but, as Spelman observes, there are many errors in that foreign edition of this and all our other historians: and therefore he judiciously cautions the English reader attentively to consider the spelling of such words as

are of our own growth, being frequently mistaken by printers who are strangers to our country and language. It is a heavy censure, which Leland has given of this author: *Qui scrinia Simeonis, suppresso ejus nomine, strenuè compilavit, et aliena pro suis, gloriæ avidulus, supposuit.* Mr. Selden, however, justifies him against this sharp sentence; and Savile gives him quite a different character: *Huntingdoniensis et Hovedenus, auctores cumprimis boni et diligentes; verissimique superiorum temporum indices.* And, indeed, Leland himself was afterward of the same opinion. For in his book, *De Scriptoribus*, he says nothing of his being a plagiary: *Mortuo Henrico, rege sc. ejus nominis secundo, omne studium suum ad historiolam scribendam contulit; in quo negotio si diligentiam, si sanctam fidem spectes, non modò quotquot sæculis rudibus quidem præcesserunt scriptores, verùm etiam seipsum superavit.* He may, probably, have borrowed something from Simeon of Durham: but if he did, he improved his story, adding the years to many things confusedly related in that Author. After the year 802, indeed, he falls a little into confusion himself, jumbling together many things without form or order. But, after three or four pages, he proceeds regularly enough. There are in his books many letters, speeches, &c. relating to ecclesiastical affairs, which would supply good materials toward a general Church-History of this kingdom.

In 1291, King Edward I. is said to have caused diligent search to be made in all the libraries in England for Hoveden's History, to adjust the dispute about the homage due from the crown of Scotland: which, according to J. Pitts, it effectually clears up.—(Nicholson's English Historical Library, p. 46.)

Bishop Kennet has remarked of this writer, that 'his work is more to be consulted for his collection of records, than for any other great pleasure to be found in it.'—(See Fuller's Worthies, II. 512.)

68. HOYLE JOSHUA

Was born at Sowerby in the parish of Halifax. After being for some time a student in Magdalen Hall, Oxford, he became a Fellow of Trinity College, Dublin, and Divinity-Professor in that University.

On the breaking out of the rebellion in Ireland in 1641, having always been a noted Puritan, he returned to England, and became Vicar of Stepney. He was afterward nominated one of the Assembly of Divines, in which capacity he assisted in arranging the evidence against Archbishop Laud; and, by favour of the Committee of Parliament for the Reformation of the University of Oxford, was appointed Master of University College on the ejection of Dr. Thomas Walker, and

Regius Professor of Divinity.* In these situations he so entirely devoted himself to his studies, that he was a perfect stranger to worldly matters. By Archbishop Usher he was greatly respected. He died December 6, 1654; and was buried in the old Chapel, since pulled down, of University College.—(See Lysons' Environs of London, III. 443.)

69. HUTCHINSON JOHN,

The founder of the Hutchinsonian Philosophy (which, though formerly in great vogue, is now nearly exploded) was born at Spennithorne near Richmond, in 1674, and died in 1737. His works were published in 1748, by Mr. Julius Bate, in 12 volumes, 8vo. See Annual Register for 1761, p. 36; Todd's Lives of the Deans of Canterbury, p. 234; and Nichols' Literary Anecdotes, III. 54, 55, &c.: and on the Hutchinsonian Philosophy, Gent. Mag. 1775, pp. 628, 629; and Nichols, ib. p. 122.

His object was, to explode Newton's principle of Gravitation; and, in the prosecution of it, he applies the coarsest epithets to it's immortal Author, Dr. Samuel Clarke, Dr. John Woodward, &c. &c.

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* *Professoris regii munus obire cœpit D. Hoyle* (says the virulent Antony Wood) *ratione planè plumbeâ, et eruditionis omnimodæ prorsùs experte.*

70. HUTTON MATTHEW,

Born at Marsk near Richmond, was made in 1743 Bishop of Bangor, and subsequently Archbishop of York; and, in 1757, Archbishop of Canterbury.—(See Nichols' Literary Anecdotes, II. 16, 17.)

Dr. Ducarel's Memoirs of his Grace and his family were purchased at his sale, by the Rev. Dr. Lort, for the Hutton family.

71. JACKSON JOHN, B. A.

Was the son of Mr. John Jackson, Vicar of Doncaster and Rector of Rossington in Yorkshire. He was born at Sessay near Northallerton, April 4, 1686; educated at Doncaster School by Dr. Henry Bland (who was afterward Head-Master of Eton, and Dean of Durham) and admitted of Jesus College, Cambridge, in 1702. There he diligently applied himself to the study of the Oriental languages, especially of the Hebrew, under the celebrated Ockley. His degree of B. A. he took in 1706. In 1707 he left Cambridge, and lived in the family of Mr. Sitwell at Renishaw in Derbyshire, as tutor to his children. In 1708, he was ordained Deacon; and in 1710, was admitted into Priests' Orders, and took possession of the rectory of Rossington, which had been re-

served for him by the Corporation of Doncaster. In 1712, he married Elizabeth, daughter of John Cowley, Esq., Collector of Excise, then living at Doncaster. Having rebuilt the parsonage-house at Rossington, he fixed his residence in his parish; and, in 1714, commenced author in defence of Dr. Clarke's 'Scripture-Doctrine of the Trinity.' With that illustrious man he corresponded, for some time, without any personal knowledge of him; and a mutual esteem was the consequence. When they met afterward at Lynn-Regis in Norfolk,

O qui complexus, et gaudia quanta!

In 1714, he wrote in the Bangorian Controversy, being an able advocate of Bishop Hoadly in the cause of liberty.—The tract indeed, which he published under the title of 'The Grounds of Civil and Ecclesiastical Government briefly considered,' had such a sale, that the bookseller's servant absconded with several copies of it.

In 1718, he visited Cambridge, with a view to take his degree of M. A.; but upon his arrival there he found so violent an opposition against him, that he declined presenting himself as a candidate. Dr. Clarke, in a letter dated August 23, 1718, writes thus: "It is of great consequence to the Jacobite cause, to discourage such persons as you are."

In 1719, he was appointed by patent to the Confratership of Wigston's Hospital in Leicester by Lord Lechmere, at that time Chancellor of the Duchy of Lancaster. As Confrater he was, also, Afternoon-Preacher in that town. For his presentation to the former place, he was indebted to Dr. Clarke, who had been appointed Master of the Hospital the year before. "This preferment," says Mr. Whiston, "requiring no Athanasian subscription, no Athanasian worship, no Athanasian creed, was very acceptable to Dr. Clarke." Chillingworth, who also held it, had refused (for a time) to subscribe. *

Mr. Jackson having consulted Dr. Clarke, 'whether he had a vote for choosing a member of Parliament?' the Dr. answered in the negative; expressing his wish, "that no Clergyman had any."

In 1721 and 1722, he was presented in different forms to the Spiritual Court. One of the charges against him was, teaching in his Sermons, 'that Popery totally destroys Christianity.' By a refusal to subscribe he lost the hope, which he had entertained, of succeeding to a Prebend of

* Neale, we are told by Nichols, in his 'History of the Puritans' (III. ii. 101.) affirmed that Chillingworth was induced to subscribe both for this preferment, and for the Chancellorship of Sarum: but, in what regards Wigston's Hospital, he is undoubtedly wrong.

Salisbury.—In 1722, however, he was made Prebendary of Wherwell in Hampshire by Sir John Frier, and was inducted into it without subscription.

In 1729, he succeeded Dr. Clarke, as Master of Wigston's Hospital on the presentation of the Duke of Rutland. In 1730, he addressed a Letter to the Bishop of London on the subject of Human Reason. In the same year, also, he published a second edition of his 'Vindication of Human Liberty,' in answer to Antony Collins' 'Dissertation on Liberty and Necessity.' In 1731, he printed his Remarks on Tindal's Book, entitled 'Christianity as old as the Creation.'

His dispute with Law, then Bishop of Carlisle, on the Ideas of Space, Time, Immensity, and Eternity, as also on the Self-existence, Necessary Existence and Unity of the Divine Nature, commenced about this period.

He entered the lists of controversy, in 1735, with a Mr. Baxter, on some things advanced by him in his 'Inquiry into the Nature of the Human Soul.'

In 1736, he published his 'Memoirs of the Life and Writings of Dr. Waterland; * and, also, his

* In the controversy connected with this very respectable name, Mr. Jackson, between the years 1716 and 1738, wrote no fewer than nine distinct treatises.

narrative of 'the Case of the Rev. Mr. Jackson being refused the Sacrament of the Lord's Supper by Dr. Coney, Minister of Bath.'

He began his dispute with Warburton, in 1745, on the subject of a future state, which he thought to be a fundamental Article of the Religion of the Hebrews. In the course of this discussion, he declared his opinion that 'Job was born about the time of the birth of Joseph, and died a few years before the Israelites went out of Egypt, whilst Moses was in the land of Midian, where the history of what happened to Job was well known; and that, Job dying while Moses lived there, the latter transcribed the history out of Arabic into Hebrew.'

He wrote, likewise, on Lardner's Remarks upon his Preface to the Edition of Novatian.* In 1749, he engaged in a controversy with Dr. Middleton, contending for the existence of miracles in the Church after the time of the Apostles. His last and great work was, his Chronology, in 3 volumes 4to, 1752, the title of which gives the fullest account of it's contents. A copious account of him is given in Nichols' Literary Anecdotes, II. 519—531.

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* Published in 8vo, in 1728. See Lardner's Works, (Edit. 1788) III. 233—236, 360—367.

72. JENKINS HENRY

Was born at Ellerton, on the river Swale.

When he was steward to Lord Conyers, he was often sent with a message to the Lord Abbot of Fountain's Abbey, who used to give him ('beside wassel) a quarter of a yard of roast beef for his dinner; and a great black jack of strong beer.'

73. KENT WILLIAM,

A native of Yorkshire, was a painter, an architect, and the father of modern gardening in the reign of George II. In the first character, he was below mediocrity; * in the second, he was a restorer of the science; in the last, he was an original, and the inventor of an art which realises painting and improves nature. Mahomet imagined an Elysium, but Kent created many.—(Lord Orford's Works, III. 488.)

74. KETTLEWELL JOHN

Was born at Brompton in the parish of North-

* He furnished designs for an Edition of Spenser's Faery Queen, in 3 volumes 4to, in 1751. He was, also, the architect of Holkham; but the beautiful gardens at Rousham in Oxfordshire formed his *chef d'œuvre.*

allerton, March 10, 1653, and educated in the Free Grammar School of the latter place. Such were his native modesty and sweetness of disposition, and so unremitting his application to his studies, that the early part of his life exhibited to young men an excellent pattern of imitation. During his residence at Oxford, as a member of Edmund Hall, he persevered in a most exemplary observance of the academical statutes. At the recommendation and through the influence of his countryman, Dr. George Hickes, he was elected Fellow of Lincoln College; and undertaking the office of Tutor, gained universal esteem and veneration by his singular attention to the moral, religious, and literary improvement of his Pupils.* Having habituated himself to the composition of English Sermons previously to his ordination, he quickly acquired great reputation as a preacher; less however by the brilliancy of his thoughts, or his splendid and figurative language, than by his methodical and dispassionate discussion.

A remarkable instance of the facility, with which he exercised his pen, occurs in his celebrated tract entitled 'The Measures of Christian Obedience;' a work begun in 1678, and finished in less than five months. It was originally writ-

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* Dr. Marshall, the Rector of the Society, would often say, "God hath sent us a blessing in this young man."

ten by him, at six and twenty, to serve the spiritual necessities of a religious individual, and was afterward sent abroad into the world with a view to promote the growth of piety and peace of conscience. This work was originally dedicated to Compton, Bishop of London. When, seven years afterward, that Prelate appeared in a military dress at the head of a troop, Mr. Kettlewell gave immediate orders to erase the dedication out of the unsold copies of the book, and took care to have it omitted in the next edition.

In recompence of this publication, Lord Digby in 1682 presented him to the Vicarage of Coleshill in Warwickshire. Here he continued for more than seven years, adorning the character of a Minister of the Gospel by a sanctity of life and conversation, which would not have disgraced the annals of primitive Christianity. Alas! the scene soon changed. The important event of the Revolution occasioned no little embarrassment to many excellent men. That they acted through a virtuous compliance with the dictates of conscience, can admit not doubt; as they sacrificed to their scruples the sweets of domestic ease and tranquillity. Among those, who from the most incorrupt motives declined to take the oaths of allegiance and supremacy to William and Mary, was Mr. Kettlewell. Deprived of his vicarage in 1691, he left the elegance and comfort of a rural retirement to fix his residence in

London. There, he published several religious tracts. But the anxiety of his mind, preying upon a constitution naturally delicate, hastened his end. He died at the age of forty-two. His friend, Mr. Robert Nelson (and what friendship could be more valuable than his?) published an 'Account of his Life and Writings,' in which we find the following just statement of his character: He was "learned without pride, wise and judicious without cunning. He served at the altar, without either covetousness or ambition. He was devout without affectation, sincerely religious without moroseness, courteous and affable without flattery or mean compliances, just without rigour, charitable without vanity, and heartily zealous for the interests of religion without faction."

With Mr. Nelson he co-operated in forming a plan for the relief of the distressed Nonjuring Clergy, whose situation it is impossible not to commiserate. This plan being proposed to Bishop Ken, that prelate subscribed a paper for the promotion of it, in consequence of which he was brought before the Privy Council. In the course of his examination, he conducted himself with great propriety. We cannot but lament that an act of charity, undertaken from the best motives, should have subjected him to censure.

Of the benefactions bequeathed by Mr. Kettlewell for the use of the poor inhabitants of North-

allerton, the following account is inscribed upon tablets fixed in the parish-church:

'An Extract of the several uses expressed in the settlement of Mr. Kettlewell's charity, and of the qualifications of the persons who are to receive benefit thereby; appointed by him to be read in the Churches of Allerton and Brompton twice a year.

First Use.—To buy Bibles, Common Prayer-Books, the Whole Duty of Man, or some brief and particular explication of the Creed, or such like books of practical Divinity as the Minister shall think convenient; for which, if need be, there is allotted yearly two pounds ten shillings.

Qualifications.—That they be persons able to read them, and like to make good use of them.

That they be first given to the poor, who cannot buy them; after, to such poor as can ill buy them.

But first, every poor family is to be supplied with one for the common use of the family.

After that is done, they are to be given among particular poor persons.

Second Use.—For providing physic and things necessary to recover health for the poor, for which, if occasion be, there is allotted yearly five pounds.

Qualifications.—That they be such sick persons, as are exempt from parish-payments to the

church and poor. Or, after they are supplied, such other sick poor as are not able to be at the charge of physic and things necessary; if the yearly sum hold out, and the Trustees see fit.

Third Use.—To buy clothes for the poor, which are to be provided and delivered to them, on or before the first day of November. For which there is allotted yearly five pounds.

Qualifications.—That they be poor widows, widowers, or other poor house-keepers. That they have been industrious, and careful, when able to work.

That they have constantly frequented the Church. That they are of a sober and peaceable demeanor among their neighbours; not tale-bearers, or busy bodies in other people's matters. Not given to pilfering, scolding, drunkenness, or other misbehaviour.

Fourth Use.—To teach and instruct young girls to read English intelligibly, to knit, sew, or do other just lawful arts, or things that may render them in some measure capable of getting an honest subsistence and livelihood. And to teach young boys to read English intelligibly, to write and cast accounts so far as to fit them to be bailiffs or servants to some gentlemen, or to be set out to some honest trade, for which there is allotted yearly four pounds.

Qualifications.—That the children of the poorest be always preferred; and of such parents as are of the best lives and conversation.

Fifth Use.—To bind out a poor boy an apprentice, for which there is allotted yearly six pounds.

Qualifications.—That he be the son of a poor inhabitant. And among these prefer boys fatherless, or motherless, or both, before others.

That he can read intelligibly, and write and cast accounts, as is provided in the fourth use.

That he can say the whole Church-Catechism without book.

That he hath behaved himself reverently at Church, and dutifully to his parents, and with due respect to all his betters and superiors.

And that he be not given to swearing, lying, or to obscene language; but by his good behaviour doth give just hopes of his future good conversation. The surplus, if any remain,

Sixth Use.—To be laid out in such other of the aforesaid uses, as the Trustees in their discretion shall think fit. Or in furnishing a poor apprentice, newly out of his time, toward setting up his trade or buying himself work-tools, for which there is allotted a sum not exceeding two pounds.

Qualifications.—That he be not able to set up his trade and provide himself tools. That he be

a poor apprentice of the parish; or one who has served his apprenticeship out of the parish, if he was set out at the charge of this trust.

And the apprentices set out by this trust are always to be preferred before others. But of every apprentice it is required, that he hath served his master honestly and faithfully; and that he be of a civil behaviour, reputed honest, and like to be industrious.

Seventh Use.—For helping to maintain some youth of one of these townships at one of our Universities, for which either part or the whole yearly income of this charity, as the Trustees shall see cause, is allotted for the full space of four years and no longer.

Qualifications.—That his friends be not able to maintain him there of themselves, without such a measure of assistance as shall be made them out of this charity.

That he be a youth of great piety and pregnant parts, and has made good improvement in school-learning, and one who gives great hopes of doing considerable service to Religion and the Church of God in the work of the ministry.

That whilst he has the benefit thereof at one of our Universities, he demean himself there piously, soberly, and studiously; which shall be certified to the Trustees at least once a-year, under the hand of his Tutor.

But if it appear that he spends his time unprofitably there, or falls to ill courses, his allowance out of this charity shall thenceforward be withdrawn from him; as it shall however be at the full end of four years' enjoyment thereof, and be applied again to the other uses according to the rules and qualifications before appointed.

Agreeably to the Will of the fore-mentioned Benefactor, I am farther to give notice, that no children will have the benefit of these charities, who are suffered to behave themselves in a disorderly manner, and that more especially on the Lord's day.

Parents and masters are desired to prepare their children for catechising against Whitsuntide.'

His works were published collectively, in two volumes folio, in 1719.—(See Wilford's Memorials, p. 37, and Birch's Life of Tillotson, p. 217.

75. KIRKALL EDWARD,

An engraver.

76. KNOLLES THOMAS,

A learned man and an eminent preacher, born at Wakefield, was elected President of Magdalen College, Oxford, February 6, 1527; and resigned

that office February 3, 1535. He was Vicar of Wakefield, Sub-Dean of York, and Prebendary of Apthorpe in that Cathedral. He died May 9, 1546: and was buried near his father and mother in the south aisle joining to Allhallows Church, Wakefield.—(Gutch's Wood's Antiquities of Oxford, 316.)

77. LACY JOHN,

A comic writer born at Doncaster, was originally an apprentice to John Ogilby, a dancing-master; and after having been the most applauded actor belonging to the King's Play-house, commenced author, and produced several comedies. During the civil wars, he showed his loyalty to King Charles by his services as Lieutenant and Quarter-Master under Colonel Charles Gerard, afterward Earl of Macclesfield.—(See Wood's A. O. II. 380; and Baker's *Biographia Dramatica.*)

78. LACY WILLIAM,

Born at Scarborough, became a student of Magdalen Hall, Oxford, in 1600. Without taking a degree, he retired to his native county; and subsequently visiting in succession the English College at Rome, and Nancy in Loraine, enrolled himself at the latter place in the Society of Jesus. He was appointed to teach humanity at St.

Omer's in 1622, and about the same time was sent on the mission to England. While there, he resided principally at Oxford, leading a sequestered and devout life, and greatly noticed by several members of the University.

He published, 'The Judgement of an University-man concerning Mr. Chillingworth his late pamphlet, in answer to Charity Maintained,' 1639, 4to; re-printed in Cambridge in 1653, 8vo. At the end of this work are printed,

I. *Heautomachia*, Mr. Chillingworth against Himself.

II. The Total Sum.

This father Lacey, or Lacy, who had lived to be twice a child, died in 1673, aged 89 years.—(Wood's A. O. II. 379.)

79. LAKE JOHN,

Born in Leeds, became Archdeacon of Cleveland; and in 1682, 1684, and 1685 successively Bishop of Man, Bristol, and Chichester. Of the last see he was deprived for not taking the oaths.

On the declaration made by him upon his death-bed, in 1701, in favour of Nonresistance and Passive Obedience, to which Dr. Jenkin*

* Dr. Robert Jenkin, Fellow of St. John's College, Cambridge, whilst he was a Nonjuror himself, wrote in defence of Bishop Lake, who had appointed him his Chaplain and in 1638

was one of the subscribers, see Dalrymple's Memoirs, &c. II. ii. 1. p. 144.—(See, also, Kennet's Register, 450.)

80. LAMPLUGH THOMAS, D. D.

Born in 1616 at Thwing in the East-Riding of Yorkshire, was for some years Fellow of Queen's College, Oxford, afterward Rector of Charlton upon Otmore in Oxfordshire, and Principal of St. Alban's Hall, August 12, 1664. He became, not long afterward, one of the King's Chaplains; and successively Archdeacon of Middlesex, Prebendary of Worcester, Vicar of St. Martin's in the Fields, Dean of Rochester, Bishop of Exeter (in 1676, upon the translation of Dr. Antony Sparrow to the see of Norwich) and, finally, Archbishop of York. He died at Bishopthorpe,

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1638 Precentor of Chichester Cathedral, on the subject of Passive Obedience and on the New Oaths. But, when he was promoted to the Mastership of his College, and the Margaret Professorship of Divinity upon the death of Dr. Gower in 1711, he complied with the times, and became an instrument (reluctantly, it must be hoped) in the hands of Government to eject many, who had formerly been his friends and associates. Among these was Mr. Baker, who died, probably the last of them, in 1740. He left behind him an excellent work on the 'Reasonableness of the Christian Religion.'—(Nichols' Literary Anecdotes, IV. 240—252, and V. 108.)

May 5, 1691, and was buried in the Cathedral of York.—(Gutch's Wood's Oxford, 658.)

See a story of Lamplugh, not much to his credit, in '*Reliquiæ Baxterianæ*,' III. 178.

While we admire the conduct of men, who from conscientious motives sacrificed every consideration of secular interest to that duty of allegiance, which they held inviolable, the name of LAMPLUGH is overwhelmed with disgrace. At one moment, we see him receiving from his King one of the highest dignities of the Church. Immediately, the favour is forgotten. The precipitancy of James II. having driven him from the throne before Lamplugh could receive his temporalities, he accepted them from William III., and was the first of the Bishops to swear fealty to the new sovereign.

Among other benefactions left in his will to the poorer Clergy, poor householders, &c. he bequeaths to Mr. Edward Potter, son of Dr. Christopher Potter, and to Mr. Gerard Langbaine, son of Dr. Gerard Langbaine, each £5 "in testimony" (to use his own words) "for my education in the same College under the strict and religious government of their very worthy fathers."

His conduct and address are described by Godwin, *De Præsul.* p. 715.

81. LAWSON JOHN,

Admiral, was born at Hull.—(Kennet's Register, 559; and Lord Clarendon's Continuation.)

82. LODGE HENRY

Was born at Patrick Brompton.

83. LODGE WILLIAM

Was son of Mr. William Lodge of Leeds, merchant, by Elizabeth grand-daughter of Richard Sykes, Esq. one of the first Aldermen of that town,* where our artist was born, July 4, 1649. He inherited an estate of about £300 *per ann.* from his ancestors.—(Lord Orford's Works, IV. 45.)

In his time there was at York a Club of Virtuosi, composed of Dr. Martin Lister, Thomas Kirke, Esq., Mr. Lodge, and Mr. Francis Place; and a strict friendship more particularly united the two last congenial artists.

84. LOFTUS ADAM,

Archbishop of Dublin, was born at Swineshead,

* Then newly made a Corporation by Charles I.

and educated at Trinity College, Cambridge.—(Ware's Lives, 353, and Fuller's Worthies, II. 504.)

85. LUPTON ROGER

Founded the Free School at Sedberg, his native place.—(See Barwick's Life of Barwick, 6.)

86. MANGEY THOMAS,

Prebendary of Durham, was born at Leeds. He was a member of St. John's College; B. A. 1707, M. A. 1711., L. L. D. 1719., S. T. P. 1725. When Robinson, Bishop of London, to whom he was Chaplain, consecrated the Church at Sunderland, he preached the Sermon and dedicated it to Bishop Crewe, who rewarded him with a Prebend; though (as Dr. Richard Grey, then his Lordship's Domestic Chaplain, assured one of his friends) 'he never read the Discourse itself.' He married Dorothy, daughter of Archbishop Sharp, died March 11, 1754-5, and was succeeded in his stall by Dr. Warburton. (Nichols' Literary Anecdotes, I. 134—136, &c. &c.) His speech to the Bishop on his first arrival in Durham, made in the name of the Dean and Chapter, is printed by Nichols, ib. II. 151.—(See, also, Hutchinson's 'History of Durham,' 173.)

87. MARGETSON JAMES,

Archbishop of Armagh, was born at Drightlington. He died in August, 1678.—(Wilford's Memorials, 264; Kennet's Register, 365; and Ware's Irish Bishops, 126.)

88. MARVELL ANDREW

Was born at Hull, of which place his father was Vicar, in 1620; and educated at Trinity College, Cambridge, where he was admitted scholar April 13, 1638.—(Gent. Mag. 1777, p. 72.)

His Works, with his Life, were published by Captain Thompson in three volumes, 4to, 1776. —(See Fuller's Worthies, Cambridgeshire, 159; Nichols' Literary Anecdotes, III. 448—454, and the British Plutarch.)

89. MIDDLETON CONYERS.

William Middleton, Rector of Hinderwell near Whitby, was born at Richmond, Yorkshire, December 27, 1683, and died July 28, 1750.

He married first Mrs. Drake,* daughter of

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* Mrs. Montagu, wife of Edward Montagu, Esq. of Denton Hall in Northumberland, and author of 'Remarks on Shakspeare,' was the grand-daughter of Mrs. Middleton. Inheriting from

Mr. Morris of Oakmorris in Kent, a lady of ample fortune. To his third, the daughter of John Powell, Esq. and widow of Mr. Wilkins a Bristol-merchant, he was united by the Rev. Stephen Duck.—(Univ. Mag. I. 49.)

He was at first more addicted to music, than to learning. Dr. Bentley's calling him 'a fiddler,' however, occasioned him to apply closely to study; and he soon convinced the great critic,

That he could write as well as fiddle.

Bishop Sherlock used to declare, that 'he presented Dr. Middleton with a copy of his work in 1725, upon it's first publication; and that soon afterward the Doctor thanked him for it, and signified his pleasure in the perusal of it.'—(See Gent. Mag. 1773, p. 387; 1798, p. 102.)

Toward the end of Dr. Middleton's Life, when great endeavours were used to obtain some preferment in the Church for him, he went to Archbishop Potter to give such an account of his religious opinions as might take off the proscription against him. But when he found, that his former writings had left stronger impressions than his new declarations could efface, he said; "What

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from nature a genius for literature, she had the good fortune to meet with an able director of her early studies in Dr. Middleton, in whose family she lived. Under his tuition she formed that taste, which was so conspicuous throughout the whole of her subsequent life.

then, my Lord, am I never to be forgiven?" The Prelate replied, "God, I hope, will forgive you; but you must never expect to be forgiven here." —(Lord Orford's Works, I. 448, &c.)

In a letter of his to Lord Radnor, which I saw (Mr. J. Whiston informs us) he says, "Had they given me a stall at Westminster, or made me Master of the Charter-House, I had never given the clergy any trouble." His well-chosen library sold for about £440.—(Nichols' Literary Anecdotes, V. 700.)

His dedication of Cicero's Life to Lord Hervey has been sincerely censured. But it ought to be remarked, that the sense of obligation for patronage should claim some indulgence for expressions flowing from the impulses of gratitude. However this may be, one feature of Lord Hervey's character is mentioned, which cannot but command our admiration—his singular eagerness for the acquisition of learning. The time which others wasted upon their sports and pleasures, or in the indolence of a luxurious life, his Lordship devoted to the improvement of his knowledge. Availing himself of the early morning, when all around him were hushed in sleep, he had frequently spent an useful day, before others began it. An excellent pattern this to men of elevated condition!—(Nichols' Literary Anecdotes, V. 405—423, &c.)

90. MILLINGTON ———

Was born at Millington (or, according to others, at Pocklington) in Yorkshire,* and educated in Clare-Hall, Cambridge. In 1443, he was appointed the first Provost of King's College, and Master of Clare Hall in 1446, in which year he died.

91. MILNER JOHN,

Vicar of Leeds, was born at Skircoat near Halifax.

In Thoresby's 'History of the Church of Leeds' is a letter from Dr. Gower, giving an account of Mr. Milner, who died in St. John's College in 1702, after having resigned his vicarage upon declining the oaths in 1688.—(See, also, a letter from E. Castell dated June 1673, upon an Essay of his, in Nichols' Literary Anecdotes, IV. 695.)

92. MORE JOHN,

Chorographer, was born at Leeds.

93. MORTON THOMAS,

Bishop of Durham, was born at York March 20,

* See Life of Bishop Pecock, 206.

1564. His father was a mercer in that city; and his mother, Elizabeth Leedale, was descended on the maternal side from the ancient family of the Vavasours. He died September 22, 1659, at Easton Mauduit in Northamptonshire. In his Epitaph he is declared to have been *bonis exutus omnibus, bonâ præter quàm Famâ et Conscientiâ.* (See Wilford's Memorials, 245. and Walton's Lives, Ed. Zouch, 8vo. I. 60, 306. where he is called 'learned and charitable.')

Dr. John Barwick, together with his Life, published a Sermon delivered at his funeral. (Kennet's Register, 41.) Of his legacies, see ib. 344.

From his love of learned men, he caused a tomb to be erected in Westminster Abbey to the memory of Isaac Casaubon. (Fuller's Church-History, X. 69. and Worthies, II. 540.)

94. MOUNTAINE GEORGE,

Born at Cawood, was admitted of Queen's College, Cambridge, in 1586, and in 1591 elected Fellow. He filled successively the Deanery of Westminster, and in 1617, 1621, 1627, and 1628, the sees of Lincoln, London, Durham, and York. Whilst Bishop of London, he would often pleasantly say,

"Lincoln was, and London is, and York shall be;"

alluding to an old couplet, of which the second line runs,

"The greatest city of the three."—

a line less likely to meet fulfilment. (Fuller's Worthies, II. 538.)

He attended Robert earl of Essex, as Chaplain, in his voyage to Cales; being, as Fuller observes (ib. 504.) "one of such personal valour, that out of his gown he would turn his back to no man."

He died soon after his translation to York, and was buried in the chancel of Cawood Church, where a monument was erected to him by his brother Isaac.

In earlier life he was a Lecturer of Gresham College, and afterward Master of the Savoy.

95. MOXON JOSEPH,

Born at Wakefield, August 8, 1627, wrote able Treatises 'on the Use of the Globes, and the Mechanic Powers, or the Mystery of Nature and Art Unveiled,' &c.

96. NALSON JOHN,

Born at Holbeck, near Leeds, published a Collection of tracts on State-Affairs in two volumes folio, in 1682; and a History of the Holy War, in folio, in 1680.

97. NAYLOR JAMES,

Born at Ardsley near Wakefield, from a Quaker became a rank enthusiast; pretending that 'he was the Messiah,' and committing a thousand extravagances.

See the Harleian Miscellany, VI. 396, and Kennet's Register, 349, 350, 491.

98. NAYLOR JOSEPH, D. D.

Born at Wakefield, was collated to a Prebend in the Church of Durham, November 10, 1636. He was, also, Archdeacon of Northumberland, and Rector of Sedgefield. He wrote 'Additions to the History of Bishop Morton's Life,' composed by his father-in-law R. Baddely, the Secretary of that Prelate. He died in 1667, and was buried in the chancel of the Church at Sedgefield.—(See his Epitaph in Hutchinson's History of Durham, II. 177.)

99. NETTLETON THOMAS, M. D.

Was born at Dewsbury.

100. NEVILE MARGARET,

Daughter of Sir Arthur Ingram of Temple

Newsome, first married to Mr. William Savile, and afterward to Sir Christopher Nevile, Knight, was a lady of distinguished piety and benevolence. She died in 1715.—(Wilford's Memorials, 20.)

101. NEWBOROUGH, WILLIAM OF,

The historian, was so called from being born (in the beginning of King Stephen's reign) at Newborough in Yorkshire, or from being a member of a monastery of that name. His History ends at the year 1197. John Pitts thinks, that 'he appears to be too much a flatterer of courtiers, to write a true one;' but from his account of it's introductory part, some doubt may be entertained whether he ever read it.

His true sirname was 'Little:' whence he sometimes stiles himself *petit*, or *parvus*: and the Welsh historians call him '*Gwylym bach*,' or *Gulielmus parvus*. He gives a very unfavourable character of Geoffrey of Monmouth: but he is charged with partiality, originating from his disappointment in not having succeeded to the bishopric of St. Asaph.—(Nicholson's English Historical Library, 48.)

102. OGLETHORP OWEN,

Born at Newton Kyme near Tadcaster, was suc-

cessively Dean of Windsor, President of Magdalen College, Oxford, and in 1557, Bishop of Carlisle.

He performed the ceremony of crowning Queen Elizabeth, according to ancient custom, as regulated by the Roman Pontifical. No other Bishop could be prevailed upon to officiate at the ceremony.—(Collier's Eccl. Hist. II. 412.)

103. OLEY BARNABAS

Was born at Warmfield, a village in the West Riding of Yorkshire.—(Kennet's Register, 249; Barwick's Life of Barwick, 27, 39, 111.; and Zouch's Walton's Lives, II. 82, 83, not.)

104. PALLISER WILLIAM,

Archbishop of Cashel, was born at Kirby Wiske, and was a school-fellow of Dr. George Hickes, Mr. Kettlewell, &c.

105. PINDAR WILLIAM,

Born at Wakefield, and educated at Oxford, be came a noted preacher, and died in 1678.

106. PLACE FRANCIS,

A native of Yorkshire, had a turn to most of

the beautiful arts. He painted, designed, and etched. In Thoresby's Topography of Leeds, are some Churches drawn by his pencil; and Lister's Insects borrow their interest from the same source.—(Lord Orford's Works, IV. 43.)

107. POOL MATTHEW,

Born at York, is classed by Bishop Burnet among the Presbyterians, to whom pensions were allowed by the Government. Pool told Dr. Stillingfleet, that 'he received fifty pounds a year, for two years.'—(Burnet's History of his Own Time, I. 308.)

Of his Synopsis, or Annotations on the Bible, see Lewis' History of the English Translations, 345.

See, also, Birch's Life of Tillotson, 37.; Harleian Miscellany, II. 50; and Catalogue of Harleian Pamphlets, 50.

108. POTTER JOHN,

Made Bishop of Oxford in 1715, and in 1737 Archbishop of Canterbury, was the son of a linen-draper at Wakefield. He was born about 1674, and died in 1747.—(Nichols' Literary Anecdotes, I. 177, 178, &c. &c.)

Among his other works, theological and literary, may be reckoned his excellent edition of

Lycophron in 1679, which was reprinted in 1702. What a very learned man said of Persius may with more justice be applied to this enigmatical author: *Si non vult intelligi, non debet legi.* The only value of the poem seems to have been, that it afforded Potter an opportunity of writing his excellent Notes.*

In an Oration delivered at Oxford July 7, 1733, he observes, that 'during twenty-six years in which he had presided over the Divinity-School in that University, he had enjoyed an uninterrupted state of health, so that he was not even for a single day or hour prevented from discharging his duty as Professor.' He adds, that 'he should consider himself as the most ungrateful of men, if he did not express his warmest sentiments of gratitude to God for this singular instance of his goodness.' Naturally of a very delicate constitution, he found his health daily improved as he advanced in life.

109. RADCLIFFE JOHN, M. D.

Born at Wakefield, received part of his education at the school of that place, and part at North-

* It may now however be added, as a second recommendation, that it enabled the learned and lamented Lord Royston, son of the present Earl of Hardwicke, to give an admirable translation of it.—(F. W. 1818.)

allerton; and was admitted of University College, Oxford, at the age of fifteen in Hilary Term, 1665.

On the last illness of Queen Anne, Dr. Mead was called to a consultation, and ventured to declare, that 'she could not hold out long.' Upon this subject he opened his mind freely to his friend and protector Dr. Radcliffe, who made use of that friendship to excuse his own attendance.

The following references to her Majesty's case deserve attention. "She continued ill the whole day. Radcliffe was sent for to Carshalton about noon, by order of Council; but said, 'He had taken physic, and could not come.' In all probability, he would have saved her life; for I am told the late Lord Gower had been often in the same condition with the gout in his head, and Radcliffe kept him alive many years afterward."—(Charles Ford, Esq. [the writer of the Gazette] to Dr. Swift, London, July 31, 1714, three in the afternoon.)

Dr. Radcliffe, in a letter to a friend (published in the *Biographia Britannica*) dated Carshalton, August 7, 1714, writes; "Ill as I was, I would have went to the Queen in a horse-litter, had either her Majesty, or those in Commission next to her, commanded me so to do."

However this may be, he became at that time so much the object of popular resentment, that

he was apprehensive of being assassinated. He died on the first of November in the same year, having survived the Queen just three months; and it is said that his dread of the populace, and the want of company in the country-village which he did not dare to leave, shortened his life. He was just sixty-four years old.—(Swift's Letters, II. 499—502. See, also, Nichols' Literary Anecdotes, VI. 213.)

The following epigram upon this distinguished physician was written by Mr. Samuel Wesley:

'When Radcliffe fell, afflicted Physic cried,
"How vain my power!" and languish'd at his side:
When Freind expired, deep-struck her hair she tore,
And speechless fainted, and revived no more.
Her flowing grief no farther could extend;
She mourns with Radcliffe, but she dies with Freind.'

110. RAMSDEN HENRY,

A native of Yorkshire, was admitted a Commoner of Magdalen Hall in Oxford in 1610, and elected Fellow of Lincoln College in 1621. He was much admired for his edifying and puritanical sermons. On the death of Mr. Hugh Ramsden, his brother, he was appointed Vicar of Halifax; and was succeeded by Richard Marsh, D. D., subsequently Archdeacon and Dean of York. He published, under the title of "A Gleaning of God's Harvest,' (London, 1639) four Sermons:

1. The Gate to Happiness, on Rom. vi. 8.; 2. The Wounded Saviour, on Isaiah liii. 5.; 3. Epicure's Caution, on Luke xxi. 34; and 4. Generation of Seekers, on Coloss. iii. 1." He died in 1637.

111. RIPLEY THOMAS,

A native of Yorkshire, was an architect in the reign of George II.—(Lord Orford's Works, III. 484.)

Pope, influenced by party, has twice mentioned him:

> "Who builds a bridge, that never drove a pile?
> Should *Ripley* venture, all the world would smile."

And again;

> "And needs no rod, but *Ripley* with a rule."

112. ROBERTSON THOMAS,

Born at or near Wakefield, was first a member of Queen's College, Oxford, and afterward a Demi or Semi-Commoner of Magdalen College, and Master of the Grammar School adjoining to it. He was soon placed, however, in a more public station. In 1539, he was made Treasurer of the church of Salisbury; in 1540, collated to the archdeaconry of Leicester (which he resigned in

1560), and in 1546, appointed to the vicarage of Wakefield. For his great merit he was stiled, *Flos et Decus Oxonii.* He added *Quæ Genus* * to Lily's Latin Grammar, and was author of several grammatical works.

He was one of the thirteen divines commissioned by Edward VI. to draw up the Communion-Service, in pursuance of an Act passed in Parliament for receiving the Communion in both kinds. Their formula being approved, they were farther directed to complete the whole Book of Common Prayer, and to compose the public services of the Church for Sundays and Holydays, and also the Forms to be used in Baptism, Burials, &c. The Liturgy thus finished was confirmed by the authority of Parliament, 2nd Edw. VI. Some alterations, however, were introduced in 5th Edw. VI., and in the reign of Queen Elizabeth. —(See Hutchinson's History of Durham, p. 141.)

In 1558, he was appointed Dean of Durham by Queen Mary, who expressed her intention of advancing him to a bishopric: but he was afterward compelled to resign his deanery to it's former possessor, Dr. Robert Horne, who in 1553 had retired beyond sea, and on whose promotion to the see of Win-

* Beside '*Quæ Genus,*' he wrote a Comment on Lily, as also the versifying rules. His labours, chiefly relating to grammatical subjects, were collected into one volume, and printed at Basil.

chester the deanery was again offered to Dr. Robertson. His refusal to take the oath of Supremacy intercepted his re-appointment.

113. ROBINSON JOHN,

Successively Bishop of Bristol and London, was born in the village of Cleasby in the North-Riding of Yorkshire. He was the son of a cooper, who dying in extreme poverty left his two orphan children to the care of the parish. The schoolmaster of High Coniscliffe,* finding him to be a boy of good capacity, gave him his education. Through the munificence of his sister, who had fortunately married a gentleman attached to Charles II. during his exile, and subsequently recompensed by a pension of £500 *per ann.*, he was sent to the University of Oxford, where he quickly distinguished himself by his literary accomplishments. In the capacity of Secretary to an Embassador, he went abroad upon two occasions: and in the latter, his principal dying, he executed the business devolving upon him with great ability.

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* A village in the County of Durham opposite to Cleasby, and divided from it by the river Tees, which runs between the two counties. The nomination to the school and perpetual curacy of Cleasby was vested by Bishop Robinson in the Dean and Chapter of Ripon.

The gay life of his second wife (Mrs. Cornwallis, a widow lady) kept him so straitened in his circumstances, as to prevent him from accomplishing his earnest desire of doing something for the indigent of his native place. But Miss Cornwallis his Lady's daughter, out of respect to his memory, left among other legacies £100 for their use. Her will, however, was disputed by the heir-at-law; but after remaining nearly twenty years in Chancery was, about 1785, interpreted in favour of the legatees: by which the poor of Cleasby receive annually the interest of £200, the sum bequeathed having doubled itself during the period.

When he was Bishop of London, so great was his humility that, as often as he came into Yorkshire, he visited the cottage where he was born, the mud wall of which is now standing. In the Church of Cleasby is an inscription on a plain marble tablet, of which the first line is written in Runic characters:

ᛘᛏᚠᚱ· ᛏᚱ·ᛘᛅᛚᛏᚱ· ᛏᛅᛘᛏ·

The inscription in the Chapel is as follows:

Soli Deo Gloria.
A. D. MDCCXVI.
The perpetual Curacy of Cleasby
Was augmented by the Governors
Of the Bounty of
Queen Anne,

Who gave the sum of CC pounds;
And by John Lord Bishop of London,
Born in this place.
The Estates purchased and settled
To this purpose are,
One in Kirby Fletham of XXXV,
Another in this Village of XIV
Pounds *per Annum.*
The Deeds of Conveyance are enrolled
In the High Court of Chancery.

114. RYMER THOMAS,

Historiographer Royal, was born in the neighbourhood of Northallerton, at which place he received his boyish education. He was afterward, successively, a member of the University of Cambridge, and of Gray's Inn; and died in 1713.

His work, entitled, *Acta Regia,* is called in the *Biographia Britannica* "the confused and ill-digested Collection published under T. Rymer's name." He wrote, likewise, upon poetry.

115. SAVILE THOMAS,

1592-3, January 12. *Thomas Savile Cl. Henrici nostri frater natu minor in Com. Ebor. natus (sec. admiss. Eliz.* 1580*) M. A. Collegii Eton. Soc. Academiæ Procurator, an.* 1592, *in quo munere obiit Londini; sepultus est in Choro Ecclesiæ Merton.*—(From the Register of Merton College, Oxford.)

116. SAXTON CHRISTOPHER,

To whom we are obliged for the first Maps of Counties, flourished in 1580. He was a native of Yorkshire, and lived at Tingley near Leeds. He was servant to Thomas Sekeford, Esq. Master of Requests, and Master of the Court of Wards, afterward knighted. By the encouragement and at the expense of this gentleman, Saxton undertook and published a set of Maps of the Counties of England and Wales, * many of which he engraved himself; in others he was assisted by Remigius Hogenberg, Nicholas Reynold, &c.—(See Lord Orford's Works IV. 9. and Nichols' Literary Anecdotes, II. 584., where a short analysis is given of Mr. Martin Folkes' paper upon the subject. The date of the earliest map is 1574, and that of the general title 1579.)

117. SHARP ABRAHAM,

An eminent mathematician, was born at Little Horton near Bradford, † in 1651 or 1652, and died at the same place in 1742. Having formed an early acquaintance with Mr. Flamsteed, and

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* The first, that were made from actual surveys.

† See Gent. Mag. 1781. p. 461.

excelling as an engraver and operator with all kinds of tools, he assisted him in fitting up the astronomical apparatus in the Royal Observatory at Greenwich which had been built about the year 1676; and with his own hands constructed, divided, and set up the large brass mural quadrant of 79½ or 80 inches radius. There he continued some time in making various astronomical observations, and assisting Mr. F. in settling the places and forming the catalogue of 3,000 fixed stars. But the fatigue of his night-labours impairing his constitution, which was naturally delicate, he was reluctantly obliged to retire to his family-estate of £300 *per ann.* at Little Horton, where he spent the remainder of his long life in profound calculations and ingenious devices; furnishing an observatory with instruments of his own constructing, telescopes, quadrants, &c. and fabricating the most delicate tools for various mechanical operations, as those of joiners, clock-makers, opticians, &c. &c. He still assisted Mr. F., however, by calculating most of the tables in the second volume of his *Historia Cœlestis*, and making the curious drawings of all the planispheres and constellations; and kept up a correspondence with the first mathematicians of his time, Newton, Halley, Wallis, Hodgson, Sherwin, &c.

In 1717, he published one volume in 4to, entitled 'Geometry improved by A. S., Philomath.'

118. SHARP JOHN,

Archbishop of York, descended from the family of Sharp of Little Horton, was born at Bradford February 16, 1644. Christ's College, Cambridge, was in this century remarkable for the number of illustrious men educated within it's walls. Among others, the names of Milton, Mede, and More are never to be mentioned but with veneration. The latter, in particular, a person well entitled to the appellation of the 'Seraphic Doctor,' was the intimate friend of Sharp, who was admitted of this College in 1660. He recommended him to the patronage of Sir Heneage Finch, afterward Earl of Nottingham and Lord High Chancellor; who appointed him to be his domestic chaplain, and the tutor of his four sons. He farther delegated to him the important trust of supplying all the ecclesiastical benefices in the gift of the Chancellor. No clergymen were promoted, whose literary character and moral conduct were not approved by Sharp; and it is well known, that he discharged this trust with singular fidelity. In 1676-7 he was instituted to the rectory of St. Giles' in the Fields, having for a short time possessed that of St. Bartholomew's near the Exchange. He, soon afterward, was installed a Prebendary of Norwich; in 1679, commenced D. D.

at Cambridge, and through the interest of his noble patron succeeded to the deanery of Norwich in 1681. He was, also, Chaplain to Charles II., and to James II. In 1686, he preached his two celebrated sermons on 1 Cor. xii. 13.: in the first of which he ascertained the number of the Sacraments, determined the Scripture-notion of the Church, &c. &c.; and in the second discussed a question then much agitated, 'In which of the different Communions in Christendom the only true Church is to be found'—refuting the argument of a small manuscript, which had been put into his hands as he was coming down from the pulpit the preceding Sunday, to the general satisfaction of his audience. This bold defence of the Protestant faith brought upon him the resentment of his Sovereign, who in a mandatory letter to Compton, Bishop of London, accused the preacher of fostering fears and jealousies: and the matter was terminated, not by the suspension of Dr. Sharp, but by his voluntarily declining the exercise of his function for some months, in compliance with the advice of his diocesan. Having been collated to the archdeaconry of Berkshire in 1672, he with the other Archdeacon refused to appear before the ecclesiastical Commissioners, when summoned in consequence of not having obeyed his Majesty's orders with respect of the declaration, and drew up the reasons for their refusal.

The royal indulgence, permitting him to resume his function, was received by him with great joy. On January 27, 1688-9, he preached before the Prince of Orange, and on the thirtieth of the same month before the Convention. Upon both occasions, he introduced his Sermon with a prayer for King James; though the Convention had, previously to the delivery of the latter discourse, passed their vote, 'That the King had abdicated, and the throne was vacant.'

On the promotion of Tillotson to the deanery of St. Paul's, he was appointed Dean of Canterbury. When he was named by King William, however, as a proper person to succeed some of the deprived Bishops, he waved the offer; not from any disaffection to the Government, but from a private regard to the suffering individuals with whom he was united in the closest ties of friendship: agreeing at the same time to accept the see of York, which was then likely to be vacant by the demise of Dr. Thomas Lamplugh. Accordingly, he was consecrated Archbishop of York, July 5, 1689.

In this elevated station, he acquitted himself with the utmost dignity. His eloquence in the pulpit surpassed encomium; and he excelled in reading the service of the Church. Such an unaffected and holy ardor is said to have accompanied his daily offering of the Liturgy, that it sensibly diffused itself through all who had the

advantage of praying with him. To the prebendal seats in his two cathedrals, of York and Southwell, he uniformly promoted those of his diocese, who were distinguished by their strict observance of parochial duties. The incumbents of small livings, and particularly the numerous clergy resident at York, as more immediately under his notice, he treated with the utmost kindness, preferring them as he had opportunity. His zeal in oppugning the errors of corruption and popery, at a very critical period, was tempered with discretion. He died at Bath, February 2, 1713-14; and was interred in the cathedral of York, where a monument is erected to his memory, with an inscription written by Bishop Smalridge. (Wilford's Memorials, pp. 583, 720. Nichols' Literary Anecdotes, I. 8—11. VIII. 354. and Willis.)

Before Swift's acquaintance with Lord Orford, a bishopric was intended for him by the Queen: but Archbishop Sharp*, and the Duchess of Somerset, having misrepresented his principles and charac-

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* Sharp had represented Swift to Queen Anne as "the author of 'The Tale of a Tub,' and as not being a Christian." He was afterward sorry for what he had done, and sent a message to the Dean to ask his pardon.

To these circumstances the following passages allude:

'York is from Lambeth sent, to show the Queen
A dangerous treatise writ against the spleen:

Which

ter, her Majesty gave it to another.—(Swift's Letters, ed. 1766, I. 509.)

119. SHUTE JOSIAS,

Anglus, Eboracensis, natus apud Gigglesworth, Pastor S. Mariæ Wolnoth. Lond.

Ejus in Cap. 8. *Exodi ad v.* 11. *Commentarius extat* 4*to, Lond.* 1641. *Alia item scripsit. Obiit* 1640, *sepultus in suâ Ecclesiâ.*

" Reader (I do say, and will maintain) he was the most precious Jewel that was ever shown, or seen, in Lombard-Street."—(Crowæi Elenchus, p. 242. See, also, Fuller's Worthies II. 518.)

120. SIMPSON NATHANIEL, B. D.,

Born at Skipton in Craven, admitted of Trinity College, Oxford, May 28, 1616, and elected Fel-

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Which by the stile, the matter, and the drift
'Tis thought could be the work of none but SWIFT.
Poor York! the harmless tool of other's hate,
He sues for pardon, and repents too late.'

(Swift's Works.)

Dr. Tenison was, at that time, Archbishop of Canterbury.

" The Archbishop of York, my mortal enemy, has sent by the third hand that 'he would be glad to see me.' Shall I see him, or not?"—(Ib. I. 379.; and Swift's Letters to Mrs. Dingley, April 7, 1713.)

low in 1630, is the author of the 'Arithmetical Compendium,' 1622, 8vo, a tract composed for the use of the junior students of that College. He died, at Oxford, in 1642.

121. SMEATON JOHN,

A celebrated engineer, was born in 1724 at Austhorpe near Leeds, where also he died in 1792, in the sixty-ninth year of his age.

The originality of his genius for mechanics, and the strength of his understanding, appeared at a very early period of his life. His father, an attorney, who had intended him for the same profession, judiciously indulged him in the prosecution of those studies to which he was naturally inclined. In 1753, he was admitted F. R. S.; and in 1759, received the Society's Gold Medal for his paper on the Natural Powers of Water and Wind. His character as an engineer was fully established, when he undertook to rebuild the Eddystone Light-House, which he completed with stone in 1759. His favourite amusement was astronomy, with a view to which he constructed instruments for himself and his friends. His library was sold by the Egertons in 1794.—(Hutton's Mathematical Dictionary.)

122. STOCK RICHARD,

Born at York, and educated at St. John's College, Cambridge, was afterward Minister of All-hallows, Bread-Street, for the space of about thirty-two years; a constant preacher, and zealous reformer of profanations on the Lord's Day. He wrote, 1. The Doctrine and Use of Repentance to be practised by all. London, 1610, 8vo. 2. A Sermon at the Funeral of John Lord Harington, Baron of Exton, at Exton in Rutlandshire, on the last of March, 1614 (Micah ii. 1, 2.) 3. A Commentary on the Prophecies of Malachi, London, 1641. 4. A Stock of Divine Knowledge. London. 1641, 4to. 5. Truth's Champion, &c.—(Wood's Ath. Ox. I. 774.)

Richardus Stock, Anglus, in Civ. Ebor. editus, Pastor Omnium Sanctorum, Breadstreet, Lond. Ejus in Malachiam Comment. anglicè ed. inter Opera fol. Lond. 1641. *Obiit Apr.* 20, 1626.—(Crowæi Elenchus, 308.) See Fuller's Worthies, II. 542.

123. STUART HENRY,

Lord Darnley, was born at Temple Newsome, which was formerly a Commandery belonging to the Knights Templars. He was the husband of Mary Queen of Scots, and the father of James I.—

(Thoresby's Duc. Leod. p. 229; and Univ. Mag. VI. 68.)

124. THOMPSON RICHARD,

Born at Wakefield, and educated at University College, Oxford, removed subsequently to the sister University; where he took the degree of D. D., and after being made Dean of Bristol, died in 1685.

125. TILLOTSON JOHN,

Archbishop of Canterbury, was born at Sowerby, near Halifax.—(Wilford's Memoirs, p. 709., Univ. Mag. VII. 116, 155, 206. See a Defence of him against the Criticism of Fitzosborne, Gent. Mag. 1754. 462, 463.)

"No employment can be more pleasing, or instructive, than that of contemplating the virtuous character. With the moralist in Terence I view as in a mirror the lives, the tempers, and dispositions of men. These and similar reflexions suggest themselves to me, as oft as I endeavour to commemorate the extraordinary learning, the unsullied manners, the primeval piety of many of our Protestant Divines. Among these, the name of TILLOTSON demands our warmest approbation."—(Bishop Burnet's Sermon at Tillotson's Funeral.)

Archbishop Tillotson and Sharp *read* their Sermons. The former was accused by J. Wesley (in his Poem 'to the Memory of Dr. South') of borrowing largely from Episcopius, the learned champion of Arminianism, who died at the age of 60 in 1643, and left two volumes of theology behind him, published in 1650 at Amsterdam. (Nichols' Literary Anecdotes. V. 226.) He is charged, likewise, with too free a use of the *Fratres Poloni;* but on what authority? (Ib. I. 64. 600, 604, 605.; III. 42.; IV. 168, and V. 225; where it is remarked, that "he was equally the object of dislike to Methodists and High-Churchmen; his theology being too rational for the former, and his politics too moderate for the latter.

To the learning and piety of Tillotson no one could bear a more decided testimony than Mr. Robert Nelson, his intimate friend, who held him dying in his arms. Is there not, then, great reason to lament, that in all his writings Mr. Nelson makes no mention of this eminent Prelate? * Was the remembrance of his excellent

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* Dr. Z. had not seen Mr. Nelson's excellent Letter (printed by Mr. Nichols in his 'Literary Anecdotes,' IV. 200—220) in the fifteenth article of which he is briefly indeed, but very highly, commended.

Nelson, though not much acquainted with Dr. Sancroft, has given his character in the Life of Dr. Bull, p. 354.

life totally erased from his mind? Or are we to attribute this strange omission to the influence of party, to his close connexion with the Non-jurors, and particularly with Dr. George Hickes, whom in his 'Life of Bishop Bull' he stiles "the most considerable reviser of primitive theology in that age, and one who had created such a regard to antiquity, as would preserve the age from the infection of latitudinarian principles?"

Dr. Tillotson's Sermon on the 'Eternity of Hell Torments,' gave occasion to a great clamour against him, as if he had absolutely denied the doctrine itself; and a groundless story has been handed down among the Non-juring party, that it was written by way of consolation to the Queen, then under the horrors of despair on account of her behaviour to her father.

The works of Tillotson were digested by Mr. Lawrence Echard into a volume of Maxims, published in 1719, 8vo.

When Dr. Tillotson was asked, 'By what means he had obtained his eminence as a preacher?' he answered, with his natural candour and modesty; "that if he had any of that excellency, he must needs own all of it to be entirely owing unto his early study of the Scriptures."—(Birch's Life, p. 342.)

"The perpetual slander and other ill usage, which Tillotson had been followed with for many

years, most particularly after his advancement to the See of Canterbury, gave him too much trouble, and too deep a concern. It could neither provoke him, nor fright him from his duty: but it affected his mind so much, that this was thought to have shortened his days."—(Burnet's Hist. of his Own Times, II. 135.)

126. TILSON HENRY,

A native of Yorkshire, was a student of Baliol College, Oxford, in 1591, and was one of Skyrlawe's Fellows of University College. He was afterward Chaplain to Thomas Earl of Strafford, and accompanied him to Ireland; where he was made Dean of Christ-Church, Dublin, and Bishop of Elphin in 1639. After enduring many hardships in the Rebellion of 1641, he returned into England, settled himself at Southhill Hall in Yorkshire, and dying in peace March 31, 1655, was buried in the chancel of the neighbouring church of Dewsbury.—(See Whitaker's History of Whalley, pp. 427, 428.)

127. TUNSTAL CUTHBERT,

Was born at Hatchford, or Hackforth, in that part of the North-Riding of the County of York which is called Richmondshire, about the year 1474. He was first admitted of Baliol College,

Oxford; but in consequence of the pestilence raging there, removed to Cambridge, where he became Fellow of King's Hall, now incorporated with Trinity College. At Padua, which was then eminent for learning and learned men, he was honoured with the degree of Doctor of Laws, having acquired great literary fame by his superior knowledge of the Greek and Hebrew languages, Arithmetic, Law, and Divinity; while he endeared himself to every good man by the purity of his manners, and the sanctity of his life and conversation.

His hostility to the doctrines of the Reformation was evinced by his eagerness to buy up the copies of Tyndal's translation of the Bible, which he brought into England and caused to be burnt at Paul's Cross. Yet, in 1541, he joined with Heath, Bishop of Rochester, in revising a new edition of the Bible in English.

Employed as an Embassador upon various occasions, he uniformly acquitted himself with singular ability and address.

His political, more than his religious, conduct gave umbrage to his enemies in the reign of Edward VI.: and even Cranmer's influence was unable to defend him from their violence. He was deposed from his bishopric and imprisoned; while the see of Durham, converted into a County-Palatine, was given to John Dudley, Duke of Northumberland. Upon the accession of Queen

Mary, however, he was restored to his former dignity. He is justly censured for having joined in a Commission with Gardiner, Bonner, and others to deprive Holgate, Archbishop of York, and three other Bishops, on account of their marriage: but he was totally averse from the sanguinary measures of that disastrous period. When he was urged to proceed with severity against a Protestant preacher, he replied in words, which deserve to be engraven in golden characters: "Hitherto, we have had a good report among our neighbours; I pray you, bring not this man's blood upon my head." Hence, in his diocese, the horrors of persecution were unknown.

In a letter to Erasmus, however, he calls Luther a 'Proteus' and an 'Atheist;' and in his permission to Sir Thomas More to read heretical books with a view to refute them, he uses many expressions of severe reproach against the followers of Wickliffe and the German Reformer.

His conduct with regard to the King's Supremacy, * also, has exposed him to heavy animad-

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* This he firmly opposed, asserting also the lawfulness of the King's first marriage. Burnet has preserved his arguments for the divine institution of Auricular Confession, with a Letter written by Henry VIII. in answer to those arguments.

In Burnet's Collection of Records annexed to his History of the Reformation, III. 3. No. 56. is a consolatory and not inelegant letter addressed to Henry VIII. on the death of his Queen Jane Seymour by Tunstal, who was then at York. It

version. But it should be remarked, that the question had not at that time been discussed dispassionately; and, therefore, indulgence is due to inveterate prepossessions.

On the accession of Elizabeth, from whom he had no reason to expect harsh treatment, he was deprived for his refusal to take the Oath of Supremacy, and consigned to the courteous care of Archbishop Parker. In fact, he became truly sensible of many of the errors of Popery. Having spent the short remainder of his life in his Grace's Palace at Lambeth, he died November 18, 1559, aged 85.

It runs, as the Historian remarks, upon the common topics of affliction, with many good applications of passages of Scripture, and seems chiefly meant to calm and cheer the King's spirits. But "the truth is," adds Burnet, "King Henry had so many gross faults about him, that it had been more for Tunstal's honour and better suited to his character, if he had given hints to awaken the King's conscience, and to call upon him to examine his ways while he had that load upon his mind. Either Tunstal did not think him so faulty as certainly he was, or he was very faulty himself in being so wanting to his duty upon so great an occasion." Burnet did not, in this respect, idly recommend what he shrunk from practising. (See his Letter to Charles II. in the British Plutarch, V. 71.)

In II. i. 106. we find, also, the transcript of a Letter from Tunstal to Edward VI., the Lord Protector, and the Lords of the King's Council, containing the result of his researches into the old register and other records belonging to the See of Durham; whence it appears, that the Kings of Scotland did homage to the Kings of England. This Letter is dated from Aukland, October 15, 1547.

His Work, entitled *De Arte Supputandi Libri quatuor*, was first printed in 1522. A dispute with some silversmiths, on adjusting their suspicious accounts, was the occasion of his composing this arithmetical tract, the first of it's kind published in England. Prefixed is an elegant dedication to his friend Sir Thomas More, whom he had formerly accompanied in a joint embassy to the Emperor Charles V. He was, about this time, appointed Bishop of London; and, though he thenceforward devoted himself to Divinity, he was resolved to carry the work which he had in hand to a conclusion. It was reprinted at Paris, by Robert Stephens, in 1538.

His other works are enumerated by the writer of his Life in the *Biographia Britannica*.—(Fuller's Worthies, II. 502.)

128. TUNSTAL JAMES,

Vicar of Rochdale, the son of James Tunstal an attorney, was born at Aysgarth in Wensley-Dale.—(See Whitaker's History of Whalley, p. 430.)

129. WAKEFIELD ROBERT,

A learned Hebræan, was born at Wakefield, in 1536. *Primus omnium in Angliam Chaldæum, Hebræum, Arabicumque invexit, et illa publicè in*

utrâque Academiâ docuit.—(Wakefield de se in 'Orat. de Laudibus et Utilitate Trium Linguarum.' Leigh's Treatise, Ox. p. 57.)

130. WALKER OBADIAH.

The statue of King Alfred was placed over the gate of University College, Oxford, toward the street. Mr. Obadiah Walker having procured at his own cost, or that of some other Roman Catholics, the statue of St. Cuthbert (to whom the College-Chapel is dedicated) to be placed over the Chapel-door, caused that of Alfred to be transferred from it's place to the Hall-door. The statue of King James II. was presented by a Roman Catholic, and placed over the inside of the Gate-House, when Mr. Walker was Master. —(Gutch's Appendix to the Hist. of Oxford, p. 23.)

Obadiah Walker was born at Worsborough, near Barnsley, in 1716, and educated at University-College in Oxford, of which he became Master.* In the beginning of the new reign, he

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* He had declined the appointment on the death of his namesake, Dr. Thomas Walker, in 1665, but accepted it in 1676 on the death of Mr. W.'s successor. In the interim, he was assistant to Mr. Woodhead, who kept a Popish seminary at Hoxton.

He entertained his Sovereign however and many of his guards, during a visit to Oxford in 1687, with vespers in his private

openly avowed himself a Roman Catholic, which exposed him to numerous insults in the University. In 1687, by virtue of Letters Patent from King James, he set up a press for the avowed purpose of printing books against the Reformed Religion. The patent specifies the names of the books (many of which were written by his deceased tutor and friend, Abraham Woodhead) and exempts him from any penalties, to which he might be subject by the statutes against Popery. The number of copies to be published of each work is limited to 20,000 within the year. He procured, also, other letters patent, by which he and some Fellows of his College were excused from attending the public service of the Church. Upon the arrival of William III., he attempted to fly the kingdom, but was apprehended at Feversham, and committed to the Tower. His headship, also, was declared vacant. The latter end of his life he passed in London, chiefly supported by the celebrated Dr. Radcliffe, one of his old scholars. He died January 21, 1699.

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private Chapel in the Lodge. And he is said to have availed himself of his power over the MSS. of the College, in his capacity of Master, in surreptitiously taking out of Sir John Cheke's Latin Discourse on Superstition (which was subsequently translated by Mr. Elstob, and printed at the end of Strype's Life of Cheke) several pages containing that author's arguments against Popish superstitions; "the papists," as Mr. E. remarks in the Dedication, "being remarkable for their clean conveyances that way."

He translated a Life of King Alfred, which he published with Plates and Notes, proving him to be popishly affected. He was author, also, of a Treatise on Education; Instruction in the Art of Oratory and Grammar; a Description of Greenland, the Northern Islands, Muscovy and Russia; a Life of Christ, the sale of which was interdicted by the Vice-Chancellor of Oxford for it's Popish tendencies; a Greek and Roman History, illustrated by Coins and Medals; and some other works. He was buried in the Church-Yard at Pancras, near the grave of Mr. Woodhead, where a monument to his memory bears the inscription,

*Per bonam Famam et Infamiam.**
Ob. Jan. 31. A. D. 1699, Æt. 86.

See Restituta, iii. 42.; Lysons' Environs of London, III. 360.; and Nichols' Literary Anecdotes, II. 600, 604, where Dr. Walker's pretensions to the writing of the 'Whole Duty of Man' (sometimes ascribed to his pen) are discussed.

131. WALTON BRYAN,

Born in Cleveland, was admitted first of Magdalen College, and afterward of Peter House, Cam-

* The Vulgate reading of a clause in 2 Corinth. vi. 3.

bridge; where he took his first degree in 1623. He officiated, for some time, as Curate and Schoolmaster in the County of Essex; but his superior merit was not long concealed from the world.

No register of his birth has been discovered.

In 1660, he was promoted to the prebend of Wenlokesburn, in the Church of St. Paul's; and consecrated Bishop of Chester by Accepted Frewen, Archbishop of York. He was one of the Divines who attended the Savoy Conference, of which Mr. Baxter has given a narrative; not with the candour, however, which becomes a faithful historian. He tells us, that 'Bishop Walton was present at the Conference only once or twice.'

Death hastily snatched him away, whilst he was intent on pursuits honourable to himself, and useful to religion and mankind. He died November 29, 1661.

His loyalty exposed him to numerous dangers. The vast compass of his learning, his admirable piety, his sincere attachment to the Church of England, and the unblemished purity of his life, all concurred to provoke the resentment of those who then governed the kingdom.

His edition of the Polyglott may be pronounced superior to any other. In executing this noble work, in six immense folios, he received much assistance from his learned contemporaries, but from none more than Mr. Ed-

mund Castell,* the indefatigable author of the '*Lexicon Heptaglotton*,' who complains that Walton did not sufficiently acknowledge the aid he derived from him.—(See Dr. Clarke's Bibliographical Dictionary, and Nichols' Literary Anecdotes, IV. 7—13, &c.) For this, probably the first work published by subscription, Dr. W. got leave to import paper duty-free in 1652: it was begun in 1653, and finished in four years! Yet in the reprinted leaf of his preface, the editor robbed the Protector Cromwell of the honour of patronising his work, and preferred presenting his work to one, to whom it's subject at least would be no recommendation, Charles II., in 1660. Several critics have taken great pains in collating the two prefaces, where sundry alterations have been detected in various parts.

132. WATKINSON JOSEPH.

No apology is requisite for paying the tribute of applause to the memory of a private clergyman, whose virtues are portrayed in the following inscription, in the Chapel of Merton College, Oxford:

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* See Nichols' Literary Anecdotes, IV. 22.

Hic situs est JOSEPHUS WATKINSON, A. M.
Ex antiquâ familiâ apud Wakefield
In comitatu Eboracensi oriundus;
A scholâ Westmonasteriensi
Collegii hujusce Portionista,
Deinde Socius ascitus
Vir ad normam à MERTONA statutam
Probus, humilis, pacificus;
Omnium virtutum choro societatem
Recreavit domi,
Foras honestavit.
In humanioribus literis varius et elegans,
In theologiâ doctus et disertus.
Quas à Deo dotes feliciter expendit
In instituendâ juventute
Assiduus aliquando tutor,
In Parochiæ curâ
Pastor ad extremum vigilantissimus.
Obiit Anno Domini MDCCXX, Ætatis suæ XXXVII.

133. WHITAKER JEREMIAH,

Born at Wakefield, and educated at Sidney Sussex College, Cambridge, was successively Master of Okeham School, and Preacher at St. Mary Magdalen, Bermondsey, Southwark. He died June 6, 1654.

134. WICKLIFFE JOHN,

Born at Wickliffe.

Is it not extraordinary, that in 1722 Thomas Hearne, a Member of the University of Oxford,

should accuse the venerable John Wickliffe of rebellion and impiety, and to prove his charge should name several Popish libels on that University, printed in 1623?—(See Preface to Lewis' Life of Bishop Pecock, p. 5, and Nichols' Literary Anecdotes, VIII. 341.

APPENDIX.

In order to fill up a few remaining pages, I subjoin a Letter from the Gentleman's Magazine *(Nov.* 1803. *p.* 1016.*) in defence of some passages inserted in Dr. Zouch's edition of Walton's Lives, with two or three smaller matters relating to that and his other publications.*

I.

MR. URBAN, *Sept.* 2.

IN the Monthly Magazine for May, 1803, pp. 299, 300, is a letter subscribed *Orthophilus*, in which are contained some strictures on three passages in Mr. Z.'s edition of Walton's Lives, ed. 1796, 4to.

1. In Walton's Lives, p. 270, is the following note on the character given by I. W. of Mr. Hooker's writings: "This character of Mr. Hooker's works is confirmed by the approbation of our best writers. Is it not then painful to read in a modern author, whose learning and critical knowledge deserve every encomium, of a *malicious* observation of Hooker, and *as remote from truth as it is from charity?*"—(See Memoir of Gilbert Wakefield, p. 132.)

If Mr. Wakefield, the author here meant, when he quoted the observation of Mr. Hooker, had left it to stand or fall on it's own authority, no possible objection could have arisen. But to affix to it the epithet *malicious*, to pronounce it

equally remote from truth and charity, was surely unnecessary and unreasonable. Several of Mr. Wakefield's writings are truly excellent. As a Latin critic, he may be classed next to Bentley.* His *Silva Critica,* and his noble edition of Lucretius, will endear his name to every lover of ancient literature. Orthophilus ingenuously acknowledges, that he will not justify the epithet *malicious* as applied to Hooker. In what milder terms, then, could the editor of Walton's Lives express his opinion of it, than by saying it was painful to him to observe it? Mr. Richard Hooker was so gentle, so innocent, so angelical in his life and conversation, that we cannot contemplate his character but with every sentiment of respect and veneration. To ascribe malevolence to such a man—but I forbear.

On receiving the following note from Mr. Wakefield, it was intimated to him that, on the appearance of a second edition, the obnoxious passage should be omitted. †

"Mr. Wakefield felt much concern at incurring a mixture of reprehension from a man like Mr. Zouch, proclaimed by his writings to be so intelligent and virtuous. Perhaps however Hooker, in the warm defence of a cause, without personal

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* This is, surely, very extravagant praise.—(F. W.)

† This has, accordingly, been done in the late 8vo edition, I. 416. note (i).

malignity may be guilty of a remark intrinsically malicious in it's aspect and tendency; and that question still remains to be decided."

In the meantime Mr. W. (who was for many years of his life a devoted fisherman, but 'unwittingly in unbelief') wishes Mr. Zouch to consider how much is connected with that pastime, as followed by Walton and commended by Mr. Z.—no less than the most exquisite torture * of numberless animals in process of time impaled on a hook, each of whom "in mortal sufferance feels a pang as great as when a giant dies." Let Mr. Z., under this consideration, represent to himself the whole course of Walton's life; and consider, whether his barbarities would not counterpoise those of all the Popish inquisitors that have yet existed: for to a benevolent heart man or maggot makes no difference, Matt. x. 29. *Animus meminisse horret, luctuque refugit.*" Such caution should be used by frail man in his censures on his neighbour.

Hackney, April 28, 1796."

2. Archbishop Laud is mentioned in Walton's Lives, p. 434.; where it is remarked, in a note,

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* Those, who have read the correspondence of Mr. Wakefield with Mr. Fox on learned subjects, will not fail to remember that it opens with an intercession in favour of land-animals. (E. W.)

that "the author of the Confessional has distinguished Laud with the epithet of *malicious*;" and then Lord Clarendon's portrait of his character is introduced. Now the term *malicious* implies a temper so depraved and debased, so much under the influence of a wicked being, that I should not venture to apply it to any person of whose total corruption of mind I was not thoroughly convinced. Would it not have been more commendable in the author of the Confessional, to have abstained from the term? Would the energy of his argument have been less efficacious, or the cause which he defended less powerfully supported? Mr. Archdeacon Blackburne, in the inscription of his monument, is called a *caustic writer*. Be it so; no one will esteem him the more for it. Nothing is more hostile to the investigation of truth, than the use of harsh language and illiberal appellations.

3. In Walton's Lives, p. 180. Mr. Hooker is introduced as declaring "that he did not beg a long life of God for any other reason but to live to finish his three remaining books of Polity; and then, *Lord, let thy servant depart in peace*, which was his usual expression." On this passage Mr. Z. remarks; "How different this from the application of the same words by Hugh Peters, and by an advocate for political reform in later times!" This remark incurs censure from the author

of the letter already noticed. When Dr. Price, who is here alluded to, preached his celebrated sermon at the Old Jewry, the French Revolution had already commenced with circumstances of the most atrocious nature. *Orthophilus* owns, that his judgement concerning this revolution was premature and over-sanguine.* Would it not, then, have been more prudent to have suspended that judgement, and not to have anticipated the event; but to have waited patiently and coolly for the accomplishment of those designs of Providence, which yet lie concealed in the bosom of futurity? Mr. Burke's sentiments on this subject are such, as will obviously occur to every candid reader. "I find," saith he, "a preacher of the gospel profaning the beautiful and prophetic ejaculation (commonly called *Nunc Dimittis)* made on the first presentation of our Saviour in the Temple, and applying it with an

* The passage alluded to in Dr. Price's Discourse is the following: "What an eventful period is this! I am thankful that I have lived to it. I could almost say, *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.* I have lived to see a *diffusion* of knowledge, which has undermined superstition and error. I have lived to see the *rights of men* better understood than ever; and nations panting for liberty, which seemed to have lost the idea of it. I have lived to see *thirty millions of people* indignant and resolute, spurning at slavery, and demanding liberty with an irresistible voice; *their King led in triumph, and an arbitrary Monarch surrendering himself to his subjects.*"

inhuman and unnatural rapture to the most horrid, atrocious, and afflicting spectacle, that perhaps ever was exhibited to the pity and indignation of mankind. This *leading in triumph*, a thing in it's best form unmanly and irreligious, which fills a preacher with such unhallowed transports, must shock, I believe, the moral taste of every well-born mind. Several English were the stupified and indignant spectators of that triumph. It was (unless we have been strangely deceived) a spectacle more resembling a procession of American savages entering into Onondaga after some of their murthers called 'victories,' and leading into hovels hung round with scalps their captives overpowered with the scoffs and buffets of women as ferocious as themselves, much more than it resembled the triumphal pomp of a civilised martial nation—if a civilised nation, or any men who had a sense of generosity, were capable of a personal triumph over the fallen and afflicted." * A. U.

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* Burke's Works, V. 184. The signature of this communication, consisting of the last two vowels of Dr. Zouch's christian and sur-name, will remind the reader of the A. E. A. O. said to have been adopted, upon similar principles, by our most illustrious surviving scholar in one of his learned publications.

II.

As Dr. Zouch, in his Life of Walton, has given what he justly calls a "classic" version, by Mr. Tate, of Duport's Iambics, beginning *Magister Artis*, &c. (Musæ Subsecivæ, seu Poetica Stromata, p. 101.) addressed '*Ad Virum optimum et Piscatorem peritissimum, Isaacum Waltonum;*' perhaps the reader will pardon the introduction of a second copy of verses from the same pen, in the same metre, and on the same subject. They will show, at least, that all the scholars of Cambridge did not adopt the sentiment of Gilbert Wakefield, as stated in No. I.

Isace, macte hac arte piscatoriâ:
Hâc arte Petrus *Principi censum dedit;*
Hâc arte Princeps, nec Petro *multò prior,*
Tranquillus ille, teste Tranquillo * *Pater*
Patriæ, solebat recreare se lubens
Augustus, *hamo instructus ac arundine.*
Tu nunc, Amice, proximum clari es decus
Post Cæsarem hami, gentis ac Halieuticæ.
Euge ô Professor artis haud ingloriæ,
Doctor Cathedræ, prælegens Piscariam!
Nœ tu Magister, et ego discipulus tuus
(Nam candidatum et me ferunt arundinis)
Socium hâc in arte nobilem nacti sumus.
Quid amplius, Waltone, *dici nam potest?*
Ipse hamiota Dominus en orbis fuit.

Imitated.

Hail, *Walton*, with that fisher-skill,
Which whilom Peter's tribute paid;
And cheer'd Augustus, earlier still,
'Mid empire's toils in Tibur's shade!

* Suet. Aug. 83.

Thee, friend, next Cæsar now we deem
  Of fishing rod and race the boast;
Reading, on no inglorious theme,
  Deep lectures to a listening host.

And master thou, and scholar I,
  A dread associate may record
(For I, too, watch the mimic fly)
  —A fisher was great nature's Lord. (F. W.)

III.

Upon the subject of the "Memoirs of the Life and Writings of Sir Philip Sidney," the following communications are preserved among Dr. Zouch's Papers. The first is addressed to a Nephew of his, the other to a Friend.

I.

DEAR SIR, *8th July*, 1809.

I HAVE read the Life of Sir Philip Sidney with much care, and as I expected, with much pleasure. I found in it nothing to blame, but much to admire. It is an highly interesting piece of biography, and a curious picture of the age. The stile is sweetly simple, and the arrangement of the materials clear. It is, in fact, a valuable accession to our stock of elegant literature. I beg you may offer my best thanks to your learned Uncle for the pleasure and information, which his work afforded me. The intimacy, which subsisted between Tasso and Sir

Philip, was a fact quite new to me. Nor is it, I believe, noticed by Serassi, or any of the other biographers of Tasso. On reading the passage, it struck me that Sir Philip might also have known Guarini, who had been a student at Padua. He might, it is true, have met with him at Venice, or at the splendid court of Ferrara; but he had, I find, retired from Padua when Sir Philip was a student in the University of that city.—I think with Dr. Zouch, that the Arcadia of Sannazaro was, probably, the archetype of the English Arcadia. In referring (p. 141.) the first edition of the Italian Pastoral to 1504, Dr. Zouch follows Fontanini; but it appears, from a note in a little work published by Longman and Rees (see Hist. Essay on the Revival of the Drama in Italy, p. 64.) that there was an earlier edition. Dr. Zouch need not be reminded, that an interesting account of the Stephenses may be found in Dr. Irving's Memoirs of Buchanan. But it probably escaped his recollection that Mr. Todd, in the account of Spenser prefixed to his edition of his works, does not think with Warton that he died in Dublin. These are the few very unimportant remarks, that occurred in the perusal of your Uncle's book. In communicating them, I am only performing my promise to you, dear Sir, to whom I feel so much obliged.

I have the honour to be, &c.

J. C. W.

P. S. My edition of the Arcadia (London, 1655, fol.) contains 'The Life and Death of Sir Philip Sidney,' with the Letter to the Countess of Pembroke so justly praised by Mr. Hayley, &c. &c. Mr. Hayley, in his 'Epistle to Romney,' recommends the death of Sidney as a fine subject for the pencil.

My late accomplished friend, the Earl of Charlemont, was a warm admirer of the Arcadia, and left, I believe, an Essay on it, which will probably be mentioned in his Lordship's Memoirs now in the press.

As the splendour of the Court of Ferrara would be likely to attract the notice of a young traveller, I hope your Uncle will be able to ascertain whether or not Sir Philip visited that Court.

2.

—I HAVE read Dr. Zouch's Life of Sir Philip Sidney with very great pleasure, and admire the historian for feeling indignant at Lord Oxford's impertinent treatment of so noble and virtuous a character as Sir Philip's. I long for Dr. Zouch to take up the defence of Bruno, who I am persuaded was most unjustly accused of atheism. There is a Paper in the Tatler (said to be written by Mr. Eustace Budgell) which admits the charge, and gives a short account of the book

on which the charge is grounded, but treats the work as a very futile performance; and so it might be: but the title of the work, '*Il Spaccio della Bestia trionfante*," the 'Overthrow (or Destruction) of the triumphant Beast,' appears to me to predict the decline of the Church of Rome, which all Protestants have hitherto supposed, by that opprobrious name fixed on it in the Revelation. If so, the dismissal by Jupiter of the inferior deities or planets, and substituting the moral duties in their room, accords exactly with the putting down of the idolatrous worship of Saints and Angels, but may not mean the abolishing of all Revealed Religion, and certainly cannot consist with a disbelief of a deity; for Jupiter is introduced as a wise and governing intelligence. If you are intimate enough with Dr. Zouch to ask, whether this sketch of a defence of Bruno is not quite absurd, I should be glad to know his opinion: I don't like to have it believed, that Sir Philip Sidney and Sir Fulke Grevile attended Bruno's Philosophical Lectures and honoured him with their friendship, if his discourses tended to establish any atheistical opinions. I give you leave to laugh at my troubling you with this disquisition. As you will hardly have had time to read the work which has interested me so much, you may not see the propriety of defending Bruno for Sir Philip's sake: but I hope, Dr. Zouch will find himself inclined

to take up his pen again; and the public, I am sure, will find instruction in what he writes on the subject.——

3.

Dr. Zouch had, also, procured from Cambridge, as a specimen of Sir Philip Sidney's sacred poetry, the Versions of the Psalms 93, 100, *and* 127, *which are here subjoined.*

I.

Psalme, 93. *Dominus regnavit.*

Cloath'd in state, and girt with might
  Monarch like, Jehova raignes:
He who earthe's foundation pight
  Pight at first and yet sustaines.
He whose stable throne disdaines
  Motions short, and ages flight
He who endles one remaines
  One the same, in chaungeles plight.

Rivers, yea though rivers roare
  Roaring tho' sea billowes rise,
Vexe the deepe, and breake the shore,
  Stronger art thou Lord of skies.
  Firme, and true thy promise ties
Now, and still as heretofore
  Holie worship never dies
In thy howse where wee adore.

II.

Psalme 100. *Jubilate Deo.*

O all ye lands, the treasures of your joye
  In merrie shoute upon the Lord bestow
Your service cheerfully on him employe
  With triumph song into his presence goe;
Knowe first that he is God, and after knowe
  This God did us (not wee ourselves) create,
Wee are his flock for us his feedings growe,
  We are his folke, and he uphoulds our state:

With thankfullnes, O enter then his gate,
  Make through each Porch of his your praises ring:
All good, all grace of his high name relate,
  He of all grace, all goodnes, is the spring.
Time in no termes, his mercy comprehends,
From age to age, his truth itself extends.

III.

Psalme 127. *Nisi Dominus.*

Except the Lord himself, the house doth build,
  The builders labour's lost, and all theire paines;
Except the Lord from harme the Cittie shield,
  The carefull watchmen watcheth but in vaine.

So is theire toile, who earlie doth arise,
  And late sitts up with ernest restles care
To eate theire bread, yet all will not suffize
  With anguish mixed is theire daiely fare.

But those who feare, and high Jehova serve,
  (Which his beloved servants he doth name)
In quiet rest, and sleepe, he will preserve
  From daunger, trouble, care, distress, and shame.

The fruite of blessed wombe are children bould
  An heritage, and gifte from God on high
Like shafts a giant in his hand doth hould,
  Which stronglie shott doth foorth as fiercely flie.

He happie is, who hath his Quiver full,
  And stor'd with such in time of deepe delate:
They shall not be ashamed, nor looke dull
  But meete theire foes, with courage in the gate.

THE END.

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